THE CHURCHMAN.

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POETRY.

From the English Churchman.

THE SONG OF THE SHIRT.

With fingers weary and worn,
With eyelids heavy and red,
A woman sat, in unwomanly rags,
Plying her needle and thread—
Stitch! stitch! stitch!
In poverty, hunger, and dirt,
And still with a voice of dolorous pitch,
She sang the "Song of the Shirt!"

"Work! work! work!
While the cock is crowing aloof!
And work—work—work,
Till the stars shine through the roof!
It's O! to be a slave
Along with the barbarous Turk,
Where woman has never a soul to save,
If this is Christian work!

"Work—work—work,
Till the brain begins to swim;
Work—work—work,
Till the eyes are heavy and dim;
Seam, and gusset, and band,
Band, and gusset, and seam,
Till over the buttons I fall asleep,
And sew them on in a dream!

"O! Men, with Sisters dear!
O! Men! with Mothers and Wives!
It is not linen you're wearing out,
But human creatures' lives!
Stitch—stitch—stitch,
In poverty, hunger, and dirt,
Sewing at once with a double thread,
A Shroud as well as a Shirt.

"But why do I talk of Death—
That phantom of grisly bone,
I hardly fear his terrible shape,
It seems so like my own—
It seems so like my own,
Because of the fasts I keep,
O! God! that bread should be so dear,
And flesh and blood so cheap!

"Work—work—work!
My labor never flags;
And what are its wages? A bed of straw,
A crust of bread—and rags,
That shatter'd roof—and this naked floor—
A table—a broken chair—
And a wall so blank, my shadow I thank
For sometimes falling there!

"Work—work—work!
From weary chime to chime;
Work—work—work,
As prisoners work for crime!
Band, and gusset, and seam,
Seam, and gusset, and band,
Till the heart is sick, and the brain benumb'd,
As well as the weary hand.

"Work—work—work!
In the dull December light,
And work—work—work,
When the weather is warm and bright—
While underneath the eaves
The brooding swallows cling,
As if to show me their sunny backs,
And twit me with the spring.

"Oh! but to breathe the breath
Of the cowslip and primrose sweet—
With the sky above my head
And the grass beneath my feet,
For only one short hour
To feel as I used to feel,
Before I knew the woes of want,
And the walk that costs a meal!

"Oh! but for one short hour!
A respite however brief!
No blessed leisure for Love or Hope,
But only time for Grief!
A little weeping would ease my heart,
But in their briny bed
My tears must stop, for every drop
Hinders needle and thread!"

With fingers weary and worn,
With eyelids heavy and red,
A woman sat in unwomanly rags,
Plying her needle and thread—
Stitch! stitch! stitch!
In poverty, hunger, and dirt,
And still with a voice of dolorous pitch—
Would that its tone could reach the Rich!—
She sang this "Song of the Shirt!"

From the English Churchman.

THE POOR.

The appalling revelations which have lately been made as to the actual condition of the poor—especially in our larger towns—are now beginning to work in all that is sound in English hearts. Not that the cry of the miserable has been over loud—"the poor of the earth *hide* themselves together:" it is almost fearful how very silent and uncomplaining the most wretched are; cold and hunger and nakedness are so depressing, that men have not strength even to complain: the extremity of pain is paralyzing, and the depth of misery is dull in complaint, but not, therefore, insensible. It may be that our ignorance of our greatest dangers is one of the most fatal signs which attend this guilty English land; and surely that, with all our wealth and trade, we have a body of poor whose misery exceeds, by all computation, that of every other race of men in the world, is a sad presage. "The *expectation* of the poor shall not perish;" if his were a "curse causeless" we might well afford to hope; but knowing our own most unchristian neglects, the sullen, cold, yet most bitter *hate*, which the poor of large towns entertain towards their superiors, is a very threatening indication of the social state of this country. It is utterly impossible that we can go on for fifty years as society is at present constituted.

As a cheering sign, therefore, *as far as it goes*, we hail the establishment of the ever-active Bishop of London's Society for the Promoting and Encouragement of District Visiting. Never did one sit in the apostolic chair of this diocese who has done so much to deserve that noblest of titles, the Poor-man's Friend. To recognize our Lord's secret and sacred presence in the persons of His poor is "the victory that overcometh the world:" our strongest arm is the love of the brethren; and well has the Bishop of London cared for his poor—churches, clergy, schools, and now almsdeeds, all for the poor. This is as it should be, the inmost heart of evil is detected, and the remedy is applied to the right place.

But much more than this requires to be done: it is not by encouraging district-visiting, as at present constituted, that we shall convert London; we may—and these are good as far as they go—light a few more fires, give a few more meals, and clothe a few more lean, starved, shivering frames. But ladies, young and old, with tracts and tickets are not the machinery for the rough work that is to be done; if we relieve the body as a primary object, and talk a little religion as a make-weight, just to give a plausible coloring to the whole transaction, it may be almost doubted whether there is not as much harm as good in it. The poor learn to endure the conventional spirituals for the sake of the tangible temporals. What we want are institutions, brotherhoods, and fraternities of mercy, which shall afford homes of prayer and meditation to the penitents, as well as shall perform actual works of mercy—which, in the midst of poverty and sin, shall rear the cross of Christ as Christ's servants,—which shall visit Him in His sick, clothe Him in the naked, train up the children as His little ones. Men and women, too, must be recognised as *devoted*, either wholly or in part, to this sacred office; they must not be voluntary district-visitors with boards and committees, but they must be recognised as part of the Church's system, doing the Church's work and in the Church's way. They must bear a commission and authority if they are to win a blessing; their labors must be sanctified by many prayers; they must work not as Lady Bountifuls but as humble and dutiful members of the Church. We do not want money half so much as devoted Christians; *the* way of visiting has yet to be suggested.

Nor, again, shall we do the slightest good with the poor, unless we can battle down the monstrous covetousness of the age. To attempt to make good Christians and good citizens of our artizans, under the present system is hopeless. When the selfish manufacturers shall be persuaded that they have relative duties towards those whom they employ; when they forswear the hard grinding tyranny which treats men as mere machines, then, but not till then, shall we persuade the poor man that we care for him. Give him leisure—give him hope—give him one hour of home—let him have space and opportunity to realize that he has a soul, and this will do him more real good than five loaves a week, or a pair of shoes. As things are, it is utterly impossible that the clergy can evangelize the poor, for they can never *find* them: when men are employed from five in the morning till nine at night, to expect them to read tracts, or even to receive the clergyman, if he *could* come, is simply ridiculous. We must begin higher up; consumers and producers are equally guilty; over-production, cheapness, luxury, these are our sins; every trader must have his profit, and we must have the goods, and all are contented, save him whose *labor* produces all this splendor and comfort. When Christian women, for example, think of the miserable wretches who pine and die to produce their ball-dresses, and *cheap* embroidery, and *cheap* ready-made linen, and the rest of it, we shall have some hope: but merely to visit or to relieve the poor, without reconstructing our whole trading and manufacturing system, is little short of mockery.

Last of all.—with respect to this particular scheme, we trust that it will not be a London City Mission, with almsgiving superinduced: there are indications about it with which we are not altogether satisfied: but it would be most ungracious at this stage of the business even to hint dislike; we wish it every success, and under such auspices as those of the Bishop of London it cannot be otherwise than energetically supported.

From the English Churchman.

NORWICH.—The following handbill which has been circulated by the rector of Woolpit, will, we doubt not, afford gratification and encouragement to many of our readers. It is a well worded document.

The following statement of the collections at the offertory during 1843, is given under the hope that it may encourage by brethren of the ministry to return to that good old way of making collections for the poor, and other pious and charitable uses, which is sanctioned by Scripture, and enjoined in the Prayer Book:

	£	s.	d.
The Lord's Supper was administered twelve times; the greatest number of communicants 105; average 65; the alms, which were distributed as each had need, especially amongst those who are the household of faith, amounted to - - - - -	£19	9	11
The alms on Good Friday for the sick and aged - - - - -	1	1	6
Queen's Letter for Church Building Society—the offertory 2*l.* 11*s.* 5*d.*; in the afternoon 1*l.* 11*s.* 9*d.* -	4	3	2
At the offertory, when there was no communion - - -	23	10	0
Divided amongst the following Societies:—1. Christian Knowledge; 2. Bury District ditto; 3. Propagation of the Gospel; 4. Ditto do. do.; 5. Church Building; 6. National School; 7. Ditto for Archdeaconry; 8. Additional Curates; 9. Colonial Bishops; 10. Conversion of the Jews.			
Sermons for the Society for the Propagation of the Gospel, in obedience to the wishes of the Archbishop of Canterbury and the Bishop of Ely, at the Offertory, 3*l.*; in the afternoon, 3*l.* 0*s.* 7*d.* - - - - -	6	0	7
Towards the Restoration of the Offertory 94*l.* 16*s.* 10*d.*; in the afternoon, 14*l.* 9*s.* 2*d.* -	109	6	0
Total, - - -	£163	11	2

During this year 520*l.* has been expended in restoring and beautifying the church; 60*l.* was granted by rate, and 410*l.* has been raised amongst the parishioners, and landlords and friends.

The population of Woolpit is 944. My thanks are due to all, who have thus contributed to the extension of the Redeemer's Kingdom, both at home and abroad; and especially to the churchwardens, who have cheerfully and regularly assisted in collecting the alms for the poor, and the other devotions of the people. "May He that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness."

"Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites which make a farthing. And he called unto him his disciples, and saith unto them, verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living."

The Feast of St. Andrew; Apostle.

From the English Churchman.

OFFERINGS MADE BY WOMEN AFTER CHILD-BIRTH.

Sir,—There appears to be an extraordinary misunderstanding abroad with regard to the nature of the offerings made by women when they come to church to return thanks to Almighty God for their safe deliverance from the dangers of child-birth.

The offering made at that time by a woman is not to be regarded as a *fee*, but it is an *offering* made to Almighty God. It is an acknowledgment of a mercy received, paid as a vow, or presented as a gift to *Him*, through His minister, not necessarily for the use of the clergyman, but for *any* pious or charitable purpose.

The apostle's argument from the Jewish law is clearly applicable to this subject. "Say I these things as a man? or saith not the law the same also?" (1 Cor. ix. 8.) As, therefore, the Jewish mother, under similar circumstances, brought her offering to the Lord's house, of a lamb, if rich, or of a pair of turtle doves, or two young pigeons, if poor, so the Christian mother ought not to come before the Lord "empty handed," however poor she may be, but should *give* Him thanks for the great blessing she has received, not with words only, but with that which costs her something. If rich, her offering should be in proportion to her means, and the mercy or favor "vouchsafed to her," if poor, still, like the widow, she should "of her penury" cast her two mites into the Lord's treasury. For the minister to give back this offering would be to make it nugatory. If offered to God in faith, *He* will in due time return it with abundant interest, "for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." With regard to holy Baptism, according to the present rule of the Church, no charge is to be made for the administration of that sacred ordinance.

I am, Sir, &c. C. M. M.

From the English Churchman.

THE LATE MR. SOUTHEY.

In consequence of a desire which had been generally expressed, that a public testimony of respect to the late Poet Laureate should be placed in the Church of Crosthwaite, near Keswick, in which parish he had spent the greater portion of his life, a meeting was held at Keswick, on the 31st of last October, when various resolutions, for the purpose of carrying the above design into effect, were unanimously agreed to. The first of these resolutions was, "that in accordance with what appears to be a general wish, a tablet, with a medallion of Mr. Southey, in white marble, be adopted as the monument to be erected; and that William Wordsworth, Esq., Poet Laureate, be requested to write the inscription."

With this request Mr. Wordsworth cheerfully complied, and having been favored with a copy of the inscription, we lay it before our readers, for their gratification:—

"Sacred to the Memory of Robert Southey, whose Mortal Remains are interred in the neighboring Churchyard. He was born at Bristol, October 4, 1774, and died, after a residence of nearly 40 years, at Gretahall, in this parish, March 21, 1843.

"Ye torrents foaming down the rocky steeps,
Ye lakes wherein the Spirit of Water sleeps,
Ye vales and hills, whose beauty hither drew
The Poet's steps, and fixed him here, on you
His eyes have closed; and ye, loved books, no more
Shall SOUTHEY feed upon your precious lore,
To works that ne'er shall forfeit their renown,
Adding immortal labors of his own:
Whether he traced historic truth with zeal
For the State's guidance, or the Church's weal;
Or Fancy, disciplined by studious Art,
Informed his pen, or Wisdom of the heart,
Or Judgments sanctioned in the patriot's mind
By reverence for the rights of all mankind.
Large were his aims, yet in no human breast
Could private feelings find a holier nest.
His joys, his griefs, have vanished like a cloud
From Skiddaw's top; but he to Heaven was vowed
Through a long life, and calmed by Christian faith
In his pure soul the fear of change and death."

From the English Churchman.

JUDGMENT OF THE CHURCH AGAINST TRACTARIANISM.

Sir,—Although not "A Constant Reader," I beg to appeal to your candor for the insertion of the following remarks:—My friend the Rev. William Simcox, Bricknell, in his "Judgment of the Church," has proved, I think sufficiently, that the sentiments of all our Prelates, from the Metropolitan of all India to that great malleus hereticorum, Dr. O'Brien, of Ossory, &c., are adverse to the doctrines of "Tractarianism." My present object is to shew that all persons of influence are similarly minded; and to warn young men, and yourself, Mr. Editor, among the number, that you do not heedlessly damage your worldly prospects by a quixotic opposition to established views and practices. Three "heavy blows" have recently been inflicted upon Tractarianism in this place, and mark the results. The first was the protest against "No. 90." This was signed by "four gentlemen:" and of these one has since been made Head Master of Rugby School; and another, preacher at Whitehall. 2. The discomfiture of Mr. Williams in his attempt upon the Poetry Professorship has been followed by like satisfactory results. The leader of that great victory has been elevated to the Episcopal bench; and Mr. Garbett rejoices in a stall at Chichester and a select preachership in the University. 3. The condemnation of Dr. Pusey's Sermon is only a few months old, and already one of the "six Doctors" has been rewarded with the Principalship of King's College, London; and the Vice-Chancellor of the University has been pointed to by universal acclamation for the next Oxford bishopric.

There are persons, I know, who would keep these facts in the back-ground: but I consider this a false delicacy. I tell you, Sir, that Anti-Tractarianism is in the ascendant. Even Poor-law guardians are adopting this as the test; and although occasionally slight mistakes are made in names, (as, for instance, the worthy member of the Skinners' Company who mistook Mesmerism for Puseyism,) this zeal for the truth is much to be commended in patrons, and I hope that ere long, none of the opponents of the deadly heresy of Tractarianism will be left unrewarded. I am, &c.

A RESIDENT MEMBER OF CONVOCATION.

Oxford, Dec. 11.

COMMUNICATIONS.

For the Churchman.

THE CHURCH QUESTION.

The first number of "Brownson's Quarterly Review" contains an article on the Church Question, in which the editor takes the text of his discourse from the Tracts for the Times. He disclaims "the purpose of going into a critical examination of their literary or their theological merits," but, in the development of his own theories, he has adopted views which deny the claims of the Church of England to catholicity, upon grounds which seem inconsistent with ecclesiastical history, and with his own favorite doctrine of *Progress.* That Mr. Brownson has seized upon great truths, which he inculcates with all the force of his vigorous intellect, is enough to justify all, who read his writings, in narrowly watching, lest he give currency to fallacy on the credit of what is undeniable.

"Regarded as a question of outward organization and canonical communion," he says, "the claims of the Church of England to Catholicity, on her own admitted principles, do not appear to us to stand on any better footing than those of other Protestant communions." Having noticed that she holds the Church catholic to be supreme, under God, in all matters of faith and discipline, he proceeds: "Now it is undeniable that from the sixth to the sixteenth century, to say the least, the Church of England, had no *separate, independent existence.* It was an integral portion, canonically considered, of the Catholic Church, the acknowledged head and centre of which were at Rome. This Catholic Church, one and indivisible, including all national or local Churches in communion with it, was during the period we have named, supreme, and therefore competent to legislate on all matters of faith, discipline and Church organization, for *all* its members. Whatever modifications in regard to faith or discipline, or to the constitution and administration, the distribution or concentration of power, she chose to introduce, she was competent to introduce, and they must override all ancient usages inconsistent with them, and be as obligatory upon all the members as if they had existed from the beginning."

Upon this statement several questions arise: 1. Is it true in point of fact? 2. If so, is it logical? 3. If both these questions be answered affirmatively, what becomes of *Progress?*

The assertion, that from the sixth to the sixteenth century, the Church of England had no separate, independent existence, though true in one, and that its best, sense, is *not* true in the sense of Mr. Brownson. His obvious meaning is, that, for the period named, the Church of England, in common with the whole Catholic Church, was subject to the power of the Roman See; and that the sovereignty had become a Catholic doctrine. If this be true, it is either because, by the consent of the Church Catholic, the Roman Church was empowered to legislate for the whole, or because she was possessed of this authority de jure divino. But ecclesiastical history furnishes abundant proof that such a right was never admitted by the Church. The letter of the African Bishops to Pope St. Cælestine, anno 426, though of the *fifth* century, has a bearing upon this point; for, although it does not prove the absence of a fact in the *sixth*, it *does* prove that the sovereignty of the Roman See was not, *always* a catholic doctrine; and it affords a key, by the application of which to subsequent events, we are able to explain, without doubt, what might otherwise appear strange and contradictory.

Without stating in detail, the events which gave rise to this letter, it is sufficient to say that it was in reply to a claim, set up by Pope Zozimus, to the power of granting rehearings in certain ecclesiastical causes. This question had been kept in abeyance, for some years, on account of the desire of the African Bishops to give due consideration to the grounds of the alleged right. It was declared, by Pope Zozimus, that the canons of Nicea conferred this power upon the Roman See. The African Bishops sent to the Bishops of Constantinople, Antioch and Alexandria, for copies of the genuine canons, lest, by mistake, their own might be defective. The result of the examination proved that no such canons had been passed by the Council of Nice, but that the pretended right rested only on an act of the Council of Sardica, (never admitted as *general* by the Church,) which was in these words: "If any Bishop thinks that his cause has been misjudged, in order that it may be judged again, if it seems right to your love, let us honor the memory of the Apostle Peter, and let those who have judged the cause, write to Julius, Bishop of Rome, in order that a new trial may, if proper, be had." The Bishops answered, "We approve of what has been said." The phraseology of the act accords with the explanations of Catholic historians, that it was intended to be only provisional, for the security of the orthodox Eastern Bishops against the Arians; and that the privilege was conferred, not upon the *See* of Rome, but upon the then Bishop Julius. Whatever the Council might have intended, the African Bishops, finding that the novel pretensions of the Roman See were unsupported by ecclesiastical authority, wrote a letter to Cælestine, (who, after Boniface, had succeeded Zozimus in the See of Rome,) in which, after alluding to the independence of the African Church, in the matters in question they say: "For no ordinance of our fathers has deprived the Church of Africa of this authority, and the decrees of the Nicene Council have subjected the Bishops themselves to their respective Metropolitans.

"They have ordained, with great wisdom and justice, that all matters shall be terminated in the places where they arise; and did not think that the grace of the Holy Ghost would be wanting in any province to bestow on its Bishops, the knowledge and strength necessary for their decisions: especially, since whoever thinks himself wronged, may appeal to the Council of his province, or even to a General Council, unless it be thought that God can inspire a single individual with justice, and refuse it to an innumerable multitude of assembled Bishops."[*]

This well known instance does not stand by itself, but is chosen as marking the beginning of an abuse of rightful privilege, which has since brought such evil upon the Church. Of the same kind is the example of the Nicene Synod, which, in the eighth century, established the worship of images; for, although its decrees were approved and supported by the Bishop of Rome, almost the whole west, including the English Bishops, condemned them. And when we remember that at a *subsequent* period, the *same council* was not regarded as œcumenical by the Roman Church herself, I think we may reasonably conclude that her being the mistress of all Churches was not *yet* a doctrine of the Church Catholic. So also, a synod was assembled at Constantinople, in the *ninth* century, Anno 869, and its decrees were confirmed by the Bishop of Rome, whose legates presided in the Council, yet the Catholic Church did not, for that reason, account it œcumenical; for, though now reckoned the *eighth* general council, by the Roman theologians, the Synod of Florence, in 1483, called itself, in its own acts, the 8th œcumenical Synod. And admitting (what is not true) that there is *doubt* concerning its œcumenicity, the fact that its authority was generally *questioned*, is enough to show that the Roman See was not *yet* the lawgiver of the Church.

The present state of Christendom, is, in itself, good evidence of the falsity of the assumption. We see the Anglican, the Greek and other Communions deferring to the decrees of the Church Catholic, claiming to be members of Christ's Body only through their canonical connection with the universal Church, and their implicit obedience to her laws; confessing that a decree of the Church, or, what is the same thing, the unanimous consent of the Church, is binding on all her members, yet denying that the Church of Rome is the mistress of all Churches. The phenomena can be explained upon no hypothesis which will not defeat the claims of the Roman See.

It is a truth which commends itself to the minds of all, that every *traditionary* claim, true or false, whether in Church or State, rests upon some antecedent cause or custom. Acknowledging this, the true Catholic refers the unlawful claims of Rome to her superior dignity in primitive times. Descending from age to age, he is able to point to each successive effort of the Roman Church to magnify herself at the expense of other members of Christ's Body. He sees the Churches of Africa, France, Britain, Germany and Greece, by turns asserting their independence of the Roman See, and appealing to ancient canons for protection against her encroachments; each successive contest standing like the twelve stones at Gilgal, for a witness of the truth.

I do not question that *the Church*, with the Bishop of Rome for its "centre and head," was competent to legislate on all matters of faith and discipline, but these well known historical facts, are sufficient to establish the truth, that the sovereignty of the Roman Church is no Catholic doctrine. And without enquiring here, what the Church *might* do, by way of concentrating her power, they simply declare what she *has not* done.

Between Catholics, it is unnecessary to go exist de jure divino. To suppose this taught in Scripture, or elsewhere by divine authority, whilst not acknowledged by the Church, is to suppose the Church herself defectible, which no Catholic can believe. I think we are, therefore, authorized to conclude that the statement of the Rev. Editor, is not historically true.

But, secondly, suppose the facts to be as stated, the editor says, that "*whatever modifications, in regard to faith or discipline, &c., she chose to introduce, she was competent to introduce, and they must override all ancient usages, inconsistent with them.*" It must be confessed that the proposition is sufficiently comprehensive to include any amount of truth and error, and seems designed expressly to suit the phenomena of the case in question. When the editor talks of *modifications in faith or discipline*, we doubt whether we should dissent. He *may* mean only *developments of the true faith;* but when he speaks of their *overriding ancient usages inconsistent with them*, I confess he seems to be sacrificing truth to progress. By what process can one infallible decree be made to contradict or be *inconsistent* with another?

But if we are disposed to do this violence to sound logic, and conclude that the *prevalence of an abuse* invests it with the sacred character of a decree of the Holy Ghost, speaking through the Church, what must become of progress? It must be admitted, either that the forgetfulness of her holy office, which has crept over the Church, is itself a decree forbidding progress, or that the motions which the editor is pleased so to denominate, are only oscillations between truth and error. But the editor does not mean that abuses should be revered as sacred decrees, but only that redress should be sought in an orderly and canonical manner. Yet has he disputed the claim of the Anglican Church to Catholicity, upon no other ground, that can be discovered, than that Rome *was* (*rightly or otherwise*) the mistress of all. Now it is not easy to see how, in matters of this kind, an *abuse* is to acquire a degree of sanctity that will forbid a course of redress, which the Church, in her integrity, has solemnly sanctioned. Without questioning the fact that to the Bishop of Rome belongs a primacy of honor, we assert that the *sixth canon* of the first Nicene Council, as understood and explained by the Church, marks the stretch of Roman supremacy, as an unwarrantable usurpation. The first question for the Anglican Church was not, then, how to correct abuses subsequently introduced by the Roman power, but how, within the jurisdiction of her own Primate, to correct the abuse of the Roman power itself. This work she accomplished by throwing herself upon the decrees of the universal Church, and declaring that, without her own consent, the Bishop of Rome could exercise no jurisdiction in the realm of Great Britain.

To deny the propriety, or at least the *right*, of doing this, is to declare that every abuse is, by its prevalence, invested with a validity that can be overcome only by an appeal to a general Council; and that the decrees of the Church can extend no farther than to the correction of present abuses, but afford no redress for future wrongs. If progress is to be attained under such a theory it must be *slow* indeed. This ideal sanctity of unlawful usage seems to be a fundamental principle in Mr. Brownson's code. On the strength of this, he censures the "Oxford School" for reviving practices, which, by "general consent have fallen into desuetude;" affirming that obsolete canons should not be revived without new enactments. It is a sufficient answer to this, to say that general consent may not be presumed from the aggregate of individual practice, based upon no discussion nor *mutual* consent, but in disobedience to well known and long estalished laws.

God be thanked, the Church of England has ever professed Catholic principles; and she did not violate those principles by rejecting the papal supremacy, nor did she ever separate herself, as Mr. Brownson asserts, in the sixteenth or any other century, from the Communion of Rome or any part of Christ's Catholic Church. If a schism was made, it was, in all its stages, the act of Rome, which act rests, for its validity, solely upon the claim of the Roman Church to be the mother and mistress of all Churches. True, "we must not forget the *unity* of the Church," and if the law of charity has been violated on either side, true Catholics will not seek to ingratiate themselves with the violent of either party, by heaping opprobrious epithets upon their estranged brethren. If what history tells us of general Councils, be true, we may here find something to save us from despondency. God has placed the treasure of infallible truth in earthen vessels; and though the Council of the Church Catholic be under Divine direction, its component individuals are neither infallible nor impeccable. Even in the sacred council, parties have been formed and opposite opinions maintained, with impatient zeal; in view of which, I doubt not, one might well have said—"we must not forget the *unity* of the Church." May we not hope that the vital principle of unity has not been violated on either side, but though ambition, avarice, false zeal and hypocrisy, have weakened the bond of charity, and excited angry and intemperate discussion, it is but the storm of debate which precedes the final dictum of the universal Church.

I cannot leave this subject without a passing notice of the Editor's "Way of recovering Unity." By virtue of preaching the necessity of unity, all communions are to be imbued with a desire for its restoration, when an œcumenical Council, to consist of "delegates from *all communions* which believe in the Holy Catholic Apostolic Church," (and among these, by virtue of the latent principle of Catholicity are included Methodists, *Baptists*, Lutherans, *Unitarians*, &c.,) is to be called to settle the terms of renewed communion. The representatives of heresies, smitten by the anathemas of the Church, for a thousand years, to sit, side by side, with the successors of the Holy Apostles, as inheritors of the promise—"Lo, I am with you always, even unto the end of the world:" Truly, no one can deny that he has "detached the question from its accidents." And here we discover the source of his objections to the "Oxford Divines." "They do not appear, to us, to have detached the question from its accidents, and to have considered it in itself, independently of its special applications to this or that communion." Ought they to do so? Has not Mr. Brownson himself, fallen into error, by what he deems his comprehensive view of the question? Is not the whole matter so interwoven with its *accidents*, that to neglect them, is but to solve the question upon false hypotheses? The reviewer, coming from without, seems not to comprehend their teachings. He says, they the Eucharist there is a *fact*, but they nowhere tell us what the *fact is.* Had he read from a point within the Church, the significance of the fact would be evident.

May it not be that the great truth, for which Mr. Brownson contends, is by them taken for granted, and they *are* but attending to its accidents?—substituting, as it were, *real* quantities in the Church's formula, while Mr. Brownson is so captivated by the mathematical exactitude of this perfect theory, that he forgets the quantities with which it has to deal are full of imperfection. He cannot bear to see the harmony of this divine theory marred by the substitution of unities that are unequal. He is impatient at the confusion which stern reality *will* introduce, and seems determined that the theorem of the Church shall never be applied, until men consent to conform themselves to the axioms and definitions which make the basis of his reasoning. While these troublesome *accidents* are neglected, the unfettered mind can develop *ad infinitum*, and progress, in the space of twelve octavo pages, can overcome the world. This may be the development of Catholicity, but surely it is not Catholic development. Σ.

For the Churchman.

Mr. Editor,—Bishop Hopkins, in the first of his Letters, makes great efforts to establish the validity of Lay Baptism, by asserting "the inherent priesthood of the laity," apparently relying much on the authority of Turtullian, (p. 23,) by maintaining the quasi Congregationalism, (p. 21,) of, especially, the Corinthian Church; which, as a matter of license, (p. 22,) permitted the laity to administer even the Eucharist, (pp. 20–23.) His reasons are, that the Corinthians and others being new converts from Gentile follies, could not "be ready to discharge the pastoral functions;" that the apostle St. Paul could not find among them "by any moral possibility, persons fit to be ordained, as authorized teachers, rulers, and priests, (where is the *inherent priesthood?*) to their brethren, until some years, at least, had been spent in a course of study and preparation. (P. 20.) Perhaps, it may be owing to some obtuseness in me; but really, there seems to be some confusion in this reasoning. I should like to know with whom, or what, they were to study. They *had* no New Testament to study; if they were unfit to be ordained, to the same extent were they unfit to teach, much more to administer the sacraments. For this implies that converts were constantly added,—or else, why should they baptize? They were therefore to judge of the fitness of such converts for baptism, and if they had sufficient knowledge for this, from whencesoever obtained, then also for ordination to the diaconate, the duties of which office were those especially required in that stage of Christianity. Fitness to perform the duty implies fitness for ordination to the office to which the duty is entrusted; although, it may be, not for a higher office. I may ask too, how far the remarkable gifts of the Holy Ghost in those days reached in bringing about that state of preparation, afterwards attained by study when those gifts were withdrawn? As for the Eucharist respecting which St. Paul writes, (1 Cor. xi.) I see no difficulty in supposing that this was administered, after elders had been ordained in the Church. The analogy of Apostolic and primitive practice requires this to have been done, and can only be set aside by *proof* to the contrary.

The Bishop, however, tells our Congregational brethren, that we ought to take the Christian system as the apostles left it, not as they began it: "that "LICENSE is one thing, and SYSTEM is another." (P. 22.) The Bishop therefore should draw his arguments from the *system* when complete, if they are to influence *our* practice, not from earlier Congregational "license." According to his own reasoning, Jewish practice respecting circumcision and Congregational license have no bearing on the subject, at least, after the time of St. Paul's writing his Epistles to Timothy and Titus, which show "that the Episcopal or Apostolic form of ecclesiastical government (?) must have been perfectly established some time before his death." (P. 22.)

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[*] Fleury's Eccl. Hist. xxiv. 36.

I cannot understand all this; when the validity of Lay Baptism is to be proved, Congregationalism is brought forward in its support; when the ministry and Church government are in question, we are to reject Congregationalism as a mere Apostolical "license," 1800 years ago, and to abide by the complete "system" established a few years later. This latter being correct, as it is, it seems to me, the Congregational license has been taken away in toto.

Bishop Hopkins, of course, objects to the *practice* of Lay Baptism as much as any one in the Church, only maintaining its validity *when* administered. But, I do not see what reply he could make to any one who should press upon him the following from 1 Pet. 2, 4: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, *an holy priesthood*, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ:" unless it be this from, Rev. 1, 6: "Unto Him that loved us, and washed us from our sins in His own blood and hath made us *kings and priests* unto God and His Father." We may be "kings and priests unto God," but not *unto men*, or *for men*, except under certain limitations. I see the distinction between *regularity* and *validity*, but there may be modes of stating it better calculated to encourage "license" than order.

One object undoubtedly of this Letter is, to put down undue notions of clerical power, dignity or authority in the administrations of the sacraments, as well as undue reverence for the latter. There is not much danger of either "in these times." It is to be wished, therefore, that this Letter while advocating moderate views respecting the clergy standing at the Font, or the altar, and directing our attention to Him who alone makes the sacraments effectual means of grace, had also taught Churchmen to look a little less at the *man* in the *pulpit*, and a little more to the sound doctrine which he may be the mere instrument of imparting to his hearers.

January, 1844. T.

For the Churchman.

Mr. Editor,—In the late proceedings of the Society for the Propagation of the Gospel in Foreign Parts," in England, I see that £50 has been appropriated to pay for Mr. Southgate's translation of "NELSON's Festivals and Fasts" into modern Greek, and that the work is highly approved and likely to obtain a general circulation in the Greek Church. Those who know its merits will rejoice at this. Permit me, Mr. Editor, to ask our Foreign Secretary whether "the Dairyman's Daughter," or "Baxter's Saint's Rest," or "Allein's Alarm," have been translated and published in Greece under the auspices of our Society? or if not, will he have the goodness to furnish the Church with a list of such books as have been circulated indirectly under its authority within the jurisdiction of the Greek Church. K. M.

For the Churchman.

ON THE NESTORIAN MASSACRE.

Mr. Dear Friend,—You ask me to give you some account of the recent events among the [illegible] which led to that awful massacre of which the heart-rending details have reached your ears. I gladly comply with your request, and the more so because I have been myself most accurately and minutely informed of the whole matter from the beginning. These brutal murders of innocent Christians, which are to you one great and solitary tragedy standing out in bold relief unconnected with the causes that preceded and the consequences that have followed them, are to me but a link in a chain of events which reaches back through a long succession of years. You ask if it be true that they indeed arose from the "jealousies of rival missionaries," as some of the newspapers have reported. Let me tell you the tale as it actually occurred, and you may then judge whether religious strife had any part in the matter. But let me first say whence the report to which you allude, arose. A young man regaling himself with the summer air of the Bosphorus has a weekly task of writing a letter to one of the London journals; his stock of news is exhausted, and he turns in his mind how he shall accomplish his regular stint. He seeks for some easy subject of speculation, and the Nestorian Massacre presents itself. He has already given the details of it, and now he imagines that he may fill his sheet with an ingenious theory as to its cause. He pitches upon the differences which he knows are existing among certain missionaries in Mossoul, a city indeed far removed from the scene of action, but what can distant readers know of that? He frames his theory. In the place of facts he puts surmises, and by means of sundry vague insinuations, and one rumor, which to a hasty peruser may pass for a fact, he weaves the web of his story. Is one word of it true? Does he himself believe it? This is a matter of little importance. He has accomplished his task, and may now enjoy his repose. The letter goes to London—is published in one of the leading papers, and is seized upon by others. It passes to America, and there again runs through the papers. In how many I have seen it I can scarcely tell; the self-same letter, emanating from the idle brain of a young man on the Bosphorus. How much evil may come from one inconsiderate act! Did he reflect that he was implicating the good names of men to whom in many respects he might well look up for example and instruction? Not for a moment. He was amusing himself with his own ingenuity, and performing his task of a letter. He never dreamed of consequences. I brought the matter back to his recollection the other day. He had not a word to say in defence of his theory.

And is it possible, I have asked myself, over and over again, that these idle lucubrations of an idle letter-writer are taken by grave and intelligent men for sober truth? When I first saw the said letter in print, its gross absurdity, to me, who knew the facts of the case, was so palpable, that I pointed it out to one or two others as a most eminent specimen of nonsense.

But a little knowledge of facts and circumstances makes all the difference in the world; and of this story it may at least be said, that it is not more enormous than some others that have been told of the East, and believed too.

But the subject is a serious one, and I will therefore proceed at once to give you some serious reasons why this strange speculation of the letter-writer is and must be a false one—a mere fabrication that never had existence out of the writer's brains. No one here at Constantinople, I believe, ever dreamed of imputing the massacre to such a cause, excepting the author himself, and whether he believed it I seriously question. Every one with whom I have conversed, who is informed of the truth of the matter, attributes it to one single cause—the lust of Mohammedan [illegible] for dominion. The Nestorians, you well know, have been an independent people for centuries. Living in the retreats of their snow-clad mountains, they have escaped the action of changes which have swept over this country. They have been unmolested excepting their occasional quarrels with the Kurds, among whom they dwell, for ages; and they might still have been unmolested if the ambition of the Mussulman rulers had not looked with envy upon their liberty. The Turkish government has long been anxious to subject them to its sway, for they lie within the nominal boundaries of Turkey, although owning no allegiance to its authority. A powerful pacha was some years ago sent to subdue all the refractory and lawless tribes of Kurdistan, and bring them into subjection to the Sultan. This he had well nigh accomplished, when he was cut off by death. In the execution of his commission he advanced almost to the borders of the Nestorian country, and if his career had not been so suddenly terminated, *that* too would doubtless have yielded to his arms and his intrigues, as did most of Kurdistan to the west of it. But though arrested, the Turkish authorities did not abandon their purpose, and unfortunately they soon found an ally within the country itself. Nouroullah Bey, the chief of the powerful tribe of Hakkari Kurds, had long looked with a jealous eye on the power of the Nestorian Patriarch, who was a civil as well as a spiritual ruler, and, as head of the Christians, was first chief of the mountains. Nouroullah Bey wished at once to break the strength of the Patriarch and make himself a sort of Pasha over the whole country. For this end he courted alliance with some of the Turkish Pashas, promising that if they would aid him to subdue the country, he would rule as a subject of the Sultan. They listened to his suggestions and helped him with means, and I believe also with men. With their assistance he gradually acquired strength, and in 1841 had an open rupture with the Patriarch. He even deceived some of the Patriarch's own people, and attached them to his interests. *All this happened before there was a missionary in the land.* In 1841 the Patriarch fled for refuge to another part of the country, (the Tigary district,) where among his own people he was safe at least from the Bey's designs upon his person. The Bey sought to get him into his toils by stratagem, and sent him messages of peace, proposing to heal all their strifes by friendly conference. But the Patriarch would not listen to his proposals. Last winter Nouroullah Bey sent two messages to the Patriarch, inviting him to come to a certain village, and settle all the differences in a fraternal interview. The Patriarch was warned by his own people that a snare was laid for him and civilly declined the invitation. Nouroullah Bey seeing that all hope of accomplishing his purpose by intrigue was cut off, sent to Bedi Khan Bey, another powerful chief on the borders of Kurdistan, and proposed a joint expedition for invading the Nestorian country. Bedi Khan Bey, as eager for power as the other, readily accepted it. The plan was formed; their forces joined, and they suddenly made an irruption into the Tirjari district, burning, slaughtering, and leading captive as you have heard. This was the Nestorian Massacre.

And now, in all this, where is there any appearance of missionaries or religious discord? The events were in progress before there was a missionary in the country. When Nouroullah Bey sent his last message to the Patriarch, the English missionary, who has had so much of the blame to bear, had but just reached Mossoul, and whatever contentions arose between him and the American missionaries, arose afterwards. Neither Nouroullah Bey, or Bedi Khan Bey probably ever heard of rival missionaries, or could now tell, if the question were put to them, that the missionaries in Mossoul are not all one body. It is idle to say that such men, wild, barbarous Kurds, who know no more of Western Christianity than of the religion of the South Sea Islands, could be governed by such a motive to make war upon the Nestorian Christians. These men were, I presume, never in Mossoul. Certainly they have not been there for years: they are Kurdish chief, who are as ignorant of most things beyond their own territories as of the regions of the moon. There is one little incident that may serve to show you how little idea they have of rival missionaries or any thing of the kind. It was necessary before commencing their invasion, to give some pretext of it to the Pasha of Mossoul, whose country lay close upon that of the Nestorians, and whose sanction or at least indifference it was most important for them to secure. Dr. Grant, one of the American missionaries had erected a spacious building in the mountains, which was intended for the use of his prospective mission. He had erected it with the knowledge and sanction of Nouroullah Bey, who was under special obligations to him for medical aid, and who well knew that his purpose was simply to educate the Nestorians and do good. But a pretext for the war was necessary, and a report was sent to the Pasha of Mossoul that the "English" were building a fort in the mountains, and might afterwards come and possess the land. The Kurds did not know enough to distinguish between English and Americans, but confounded them, as ignorant people generally do in this country. How little this looks like being moved by the jealousies of rival missionaries, you will at once see. They did not even know that there were different bodies of foreigners at Mossoul. English as well as Americans were involved by this pretext, and I happen to know that it gave the English missionary no small trouble. How idle, then, and I must say how wicked the insinuation, half conveyed, half withheld by the letter writer to whom I have alluded, that the English missionary himself was the author of the report to the Pasha! I cannot away with such dreadful trifling with truth and men's characters. It deserves the severest reprehension.

The statement which I have given of the real and only cause of the massacre is drawn chiefly from documents which have recently been before me from the Patriarch himself, and he, we must allow, ought to know the real origin of his troubles better than others. The history of the thing however, has been familiar to me for years. I was the first American who ever visited Mossoul, and I believe I was the first Protestant traveller who made inquiries among the Nestorians in that quarter. I knew of the state of things then or soon after, and more than a year ago, (before the English mission had reached Mossoul,) I was making efforts here to arrest the evils that were coming upon the Nestorians. How futile then to say that that mission, contending with the Americans, brought about these evils.

I trust I have said enough to show you that missionary operations or missionary jealousies had nothing to do with the Nestorian massacre. You remark that the course of the Rev. Mr. Badger, the English missionary, has been much condemned. I agree with you in thinking that his hostile bearing towards the American Missionaries is deserving of censure. No one regrets it more than I. No good but much evil must come of such contentions. But I should not do justice to the man, if I were not to say, that he is a true friend to the Nestorians, and has been indefatigable in his efforts for their welfare. He has now with him three Nestorian priests, with their families, who have fled from their ravaged country, and are dependent upon him for support. He has spared neither time nor labor to secure to the Nestorians their violated rights, and to procure the restoration of the prisoners, and the re-establishment of the Patriarch in his own land. He is the last man to be suspected of injuring the Nestorians. He has shown himself throughout these troubles, their unwearied benefactor; and of this we must give him the praise, however much his line of policy with regard to the other missionaries, is liable to exception. You already know that I have no partialities which would lead me to speak better of him than he deserves, but I would render to all their due.

Believe me truly yours.

Constantinople, Dec. 6, 1843. H. S.

THE CHURCHMAN.

SATURDAY, FEBRUARY 17, 1844.

THE CHURCHMAN.—The Fourteenth Volume commences on the first of March next. At the commencement of the current volume we were compelled to strike a number of names from our list, for non-payment. We find it necessary to pursue the same course at the commencement of the next volume. All who are three years in arrears, without respect of persons, will be discontinued on the first of March until their bills are paid. Agents who have made collections will please inform us of the same without delay.

THE PUBLISHER.

THE PASTORAL LETTER.—THE POST OFFICE.

The Bishop's recent Pastoral Letter forms an octavo pamphlet of twelve pages. A large number of them were done up in the usual mode of preparing pamphlets for the mail, directed to the several clergy and vestries of the diocese, and sent to the post-office in this city on *Thursday the first of this month*. On *Wednesday the fourteenth*, the letter carrier in the employ of the office, who calls at the Bishop's residence almost daily, was instructed to inform him that the pamphlets were still in the office, and could not be sent out without being charged *letter postage*. To this, of course, the Bishop could not consent. They have therefore been withdrawn, and will be forwarded as opportunities may occur. Meanwhile they may be had for the respective clergy and vestries, on application at the office of the publishers, Onderdonk & Forrest, No. 4 John street.

THE PRESUMPTIVE CONTROVERSY.

From the letter of Dr. Potts on our last page, addressed *to the public*, and from the valedictory letter of Dr. Wainwright to Dr. Potts, on our third page, the reader will perceive that their disputation has been brought to a close. The presumptive argument is, we believe, that which entitles a disputant to throw the burden of proof on his opponent; and as the skirmishing of our reverend friends has been merely a contest for the presumptive argument, we have taken leave to call it a *presumptive controversy*.

Dr. Potts made a false step in his first letter. Instead of simply calling on Dr. Wainwright to prove his position, *no Bishop, no Church*, he very gratuitously advanced a distinct proposition of his own, respecting the manifold evils of Episcopacy,* which he pledged himself to substantiate. In doing this he completely defeated his own object, and put himself at the mercy of his antagonist. The proper way for Dr. Potts to have repaired this mistake, at *first* probably a mere inadvertence, was frankly to have acknowledged it, and requested his opponent not to take advantage of it, but to assume the affirmative, and proceed to establish his proposition, *no Church without a Bishop*. Instead of this he has made a succession of indirect efforts to gain the advantage which he thoughtlessly threw away in the outset; to put himself [illegible] the defensive, and to make his opponent take the aggressive attitude, and assume the burden of proof. In these indirect efforts (though a matter of small moment) he has been completely foiled, and fairly driven from the field. He is no longer (whatever he may call himself) Dr. Wainwright's opponent, and has no more title to our notice than any other assailant of the Church.

It has been plain almost from the first that the controversy would amount to little in the way of argument, and therefore we presume that no one regrets that it is finished. Still it has not been without its use. The two gentlemen who have conducted it, occupy similar positions in the denominations to which they respectively belong; and the comparative merits of Churchmen and dissenters in matters of taste and temper, and the minor proprieties of gentlemanly bearing and Christian courtesy, are, it is fair to assume, very faithfully, though unconsciously exhibited in the letters of their respective champions.

The subject which was proposed for discussion is one in which our opponents and ourselves have a very unequal interest. We repose on Episcopacy with immovable confidence. We not only find it plainly written in Scripture, but we find it supported by the same testimony of the Universal Church, which supports the canon of Scripture itself. We should as soon think of questioning the truth of Christianity as the truth of Episcopacy; the succession of doctrine as the succession of the ministry; and having never separated from the doctrine and ministry of the apostles, (if we ever had separated, it would be easy for our opponents to tell us the time *when* and the place *where*,) we have a rational ground for our claim to ministerial authority. With our opponents on the contrary, the whole subject is one of doubt, solicitude, inquiry; a matter, to use their own language, "of life and death." They cannot deny that they have separated from the ministry as we believe that they have also from the doctrine of the apostles. They know the time *when*, and the place *where* the separation was made. Their opposition to Episcopacy has been an after thought, to defend themselves in a position which was the result of untoward circumstances, and which nothing but a pretended necessity could even extenuate. And their theory of an *immediate* instead of a *mediate* commission, fanatical on the face of it, and their virtual, we might say their express denial of Church *ordination*, and their substitution of *recognition* in its place, have at first sight the manifest appearance of being invented to fortify themselves in a wrong position.

For these reasons it cannot be expected that we should feel the same interest as our opponents in a discussion respecting Episcopacy. We are perfectly satisfied with our own position; our chief solicitude is for them, and our only solicitude as respects ourselves, is to disarm their unfriendly opposition: an end, indeed, (as we always desire to remember,) which may be better accomplished by exemplifying the tempers and abounding in the labors of the gospel, than by brandishing the weapons of polemics.

On the other hand, it is hard to see why our opponents should manifest such intense hostility to our views; since *all that they claim for themselves, we most readily grant them*. They claim to have a ministry without *divine right*, and we grant that they have *such* a ministry. They claim to have sacraments which do *not* confer supernatural grace, and we grant that they have *such* sacraments. They lay claim to an *ordination* which consists in a *recognition* of their ministry by their own ministers and people, and it were folly to deny that they have *such* an ordination. They claim a Church which is a mere aggregation of believers, and we grant that they have it. What we told them some years ago, we tell them now; viz: that they have a valid ministry and valid sacraments *on their own hypothesis* of the Church, the ministry and sacraments. What would they more? Would they have us say that their ministry is of *divine right*, and invested with *Holy Orders*, when they themselves make the very words a standing jest and scorn? Such conduct would remind us of children standing in the market place and saying, "We have piped unto you and ye have not danced; we have mourned and ye have not wept."

We are happy to say that Dr. Wainwright purposes to offer a series of direct essays in defence of the proposition, "No Church without a Bishop."

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* We have been found fault with for having in a former article made Dr. P.'s affirmation apply to Episcopacy, whereas he limits it to the proposition, *no Church without a Bishop*. Of course we mean Episcopacy considered as necessary to the Church, and exclusive of a ministry which is not episcopal.

THE CHURCH AND THE POOR.

However the doctrines of the Catholic portion of the Anglican Church may be condemned by those who do not understand them, every good man, we think, must be pleased with their practical operation. This is shown not merely in the devotional temper of their writings, though there it is eminently conspicuous, but in their zeal also in carrying out the theory of the Church in its application to the manifold forms of spiritual destitution in their own country as well as among the heathen. In particular, their just appreciation of the Church as the poor man's friend, and their earnest labors to make it in practice as well as in theory the bond of union between the rich and the poor, and the means of alleviating and exalting the condition of the latter, have done far more to secure for them our sympathies than all the learning and genius manifested in their theological productions. It has been one of the crying sins of the British Government, and one of the most grievous penalties which the Church of that country has paid, for accepting a monarch as the *Defender of her Faith!* that the streams of beneficence originally opened by the Church to solace and dignify the poor of Christ's family, have been diverted from their intended destination, and made to multiply the refinements of a *holy* luxury, and thus to alienate the affections of those whom they ought to have conciliated and attached. A brighter day, we trust, has dawned on the Church of England, and though some of the bolder measures of mercy may be for a time arrested, yet we doubt not that the spirit has been infused into her clergy that will make her really, what she is in theory, and what, but (if we have read history right) for the senseless and wasting factions of the Puritans, she had ever been in fact, the grand dispenser of temporal and spiritual blessings to the poor.

We have been led to these remarks by an article on the condition of the poor on our first page, and the very touching poetry which accompanies it, both from what would be vulgarly called an extravagant "Puseyite" or "Tractarian" paper, the *English Churchman*. As apposite to them we annex a brief extract from a journal to which we are diametrically opposed on the very fundamentals of faith, but to which, nevertheless we are not ashamed to acknowledge that we are drawn by many cords of sympathy, and among them an hostility to the popular religion of the day* (variously called *Orthodoxy, Calvinism, Revivalism, and the Lutheran heresy of Justification*,) and an ardent desire that men may practically know, and *realize*, and exemplify the blessing of that redemption from sin and misery which our blessed Saviour has placed within their reach. We allude to the Christian Register, an organ of the Unitarians in Boston, which, in a notice of the Rev. Mr. Waterston's sermon on Pauperism, remarks:

> Mr. Waterston showed that notwithstanding the great good effected by the temperance reformers, there is still a large amount of suffering springing directly from intemperance; much from poverty and sickness united; and very much from the inadequate pay which is given to many of the women employed by the large establishments of various kinds, in the city,—those patient toilers through the long wintry nights, who work on till "the whole head is sick and the whole heart faint," to obtain a scanty subsistence for the little ones dependent upon them for their daily bread, and who wake from the few hours of *cold* and *hungry* sleep which they allow themselves, to find that with all their watching and striving, they have hardly earned a pittance which will give them food for the day—and to whom day succeeds to day with no change but from sorrow to sorrow, and night follows night bringing with it but an increase of labor and privation. Can we wonder that while they *can never cease to watch*, they should sometimes forget to *pray*, or that they should be tempted to drown all sorrow in the cup, which destroys for the time all desire for food or clothing? Those of us who sit at ease in our warm houses, with our well fed and well clothed children about us, cannot easily bring home to ourselves the *temptations* of the poor.
>
> '*Few* but the poor can feel *for* the poor;
> The *rich* know not how hard
> It is, to be of needful rest
> And needful food debarred.'

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* The learned Dr. Wells, in his systematic arrangement of the doctrine of Bishop BULL in relation to the Covenants, remarks: "Indeed the error of Socinians in denying that CHRIST made satisfaction for *any man*, is a much less error, and so much more excusable than the other error in *allowing* CHRIST to have made satisfaction, but *denying* that he made satisfaction for *all mankind*. The error of the Socinians only lessens the obligation and gratitude we lie under to CHRIST, on account of his death, but it leaves the way to salvation open and free to *all mankind alike*, and so does not injure or lessen God's mercy and justice in this respect. Whereas the other does both these, inasmuch as it lessens God's mercy, by *restraining it only to certain persons*, and so lessens and injures GOD's justice by representing GOD to act partially, and as if there is with him "respect of persons." * * * In short, the denial of CHRIST's satisfaction to extend to all mankind is a doctrine so derogatory to the divine goodness and justice, and so destructive to man's salvation, that it was not heard of till before the end of the fourth century; and not long after its rise it was condemned as heretical, first by the Synod of Arles in France, and a little after by that of Lyons. It was not revived again till the ninth century by the unhappy monk Gothescalcus, who was condemned for his heretical doctrines by all the German bishops in the Synod of Mentz, held A. D. 848. And the decrees of this Synod were a little after agreed to by a Council of the Bishop of Rheims and other Bishops of Gallia Belgica. In the concurrent condemnation of the doctrines of the Predestinarians, (as they were then called,) the Christian Church continued till the sixteenth century, at which time the erroneous doctrine of Gothescalcus, as to the point we are speaking of, was again revived and defended by Calvin and others."

CATHOLIC NOT ROMAN.

It is proper to inform the Freeman's Journal, that the vulgar meaning of the Greek word at which it takes exception, was not at all in our mind. By πρωτον ψευδος we understand a prime *fallacy* in argument.

The fallacy to which we referred, was the supposition that the Church on earth is in such a sense *a body*; that it must of necessity have *a head* in the person of St. Peter's successor. This is a *Roman* doctrine; the Catholic doctrine is that the Church on earth is a *corporation*, or if you please, a *corporate body*, the powers of which have been *equally* vested in all the apostles and their successors in office.

Proceeding on the assumption that that portion of the Church which is on earth is not a corporate body or corporation, but a body in such a sense as to have a visible head, our opponent very naturally accounts it a contradiction "to imagine a Catholic Church, or a part of the Catholic Church not in communion with the Holy See." Our answer was that if there can be no Catholic Church not in communion with the Roman See, then the Roman See must be infallible. To which our contemporary rejoins:

"This does not follow. Whether that See be infallible or not, it can hardly affect the question, since practically, the declaration we have made is supported by the universal teaching of the Church."

Now not to say that this answer sets up the teaching of the body as superior to that of the head, we merely remark, 1. that the statement advanced in it is untrue in fact; and 2. that if it were true, the answer would still be unsatisfactory.

1. It is *not* the universal teaching of the Church that there can be no Catholic Church not in communion with the Roman See. This is the doctrine only of those Churches which are in communion with Rome.

2. If the statement were true, it would not meet the point; since if all Catholic Churches were in communion with Rome, the communion might be merely voluntary; and nothing could be inferred from it as to the necessity of such communion to the existence of a Catholic Church.

Our position, therefore, still holds good, that if there could be no Catholic Church not in communion with the See of Rome, then the See of Rome should be infallible. But the See of Rome, by the admission of Romanists is not infallible; therefore on their own grounds, there may be Catholic Churches not in communion with Rome.

"In the House of God, which is His Church, there can be no 'strangers' or 'foreigners.'" True, in reference to the spiritual relations of the members as compared with the world. But when these members are compared with one another, and considered in connexion with time and place, some may be near and others remote; nor can we see any more impropriety in speaking of the Church of Austria, the Church of Spain, the Church of England, &c., than in speaking of the Church of the first, fourth or fifth, &c., century.

"We should be glad to know what Catholic authors have contended that the unity of faith may subsist while communion with the See of Rome is interrupted, unless the interruption be from physical causes."

We had in our mind particularly two quotations made by Mr. Palmer, one from Delahogue, and the other from DuPin, which we annex:

"It is to be observed," says the former, "that the centre of unity, though necessary to the Church, may be *interrupted*, in that respect by which all Catholics are united by *the same visible bond of communion*; for during forty years of the great western schism, various competitors for the pontificate had their respective obediences; and each of them excommunicated those who did not adhere to them. But we have proved that none of these obediences were schismatical."—*Delahogue De Eccl. Christi. p.* 393.

"When churches or bishops," says the latter, "break mutual peace, there may be a doubt which is in schism, and which ought to be held separated from the communion of the whole Church. Some persons believe they can easily reply to this difficulty by saying, that those should be reputed schismatic and excommunicated, who were separated from the communion of the Roman Church and bishop. As for me, while I doubt not that the authority of the Bishop of Rome, who is the primate of the Church, and therefore the centre of unity, has always been very great; I am nevertheless obliged to abandon the opinion of those who say, that all those who are separated from the Roman See, have always been reputed schismatics, and ought now to be considered such."—*Du Pin De Antiqua Eccl. Discipl.* p. 256.

For further satisfaction, we refer the editor to the article of Σ. (a layman) on our first page.

WHO ARE THE PROTESTANTS?—To purge herself from the errors and abuses of the age, the Church of England in the sixteenth century fell back on the Word of God as interpreted by the Universal Church, and she has been called "Protestant" for opposition to abuses upheld by the Pope of Rome, on the mere authority of the Roman See. In this sense we accept the term "Protestant;" we desire to embrace all the truth which the Catholic Church has taught to be of faith, and to abjure the errors which she has condemned; and on this ground we feel obliged resolutely to oppose the Creed of Pius IV. and the many corruptions of doctrine and practice which that creed is adapted to perpetuate.

By this rule of interpreting the Holy Scriptures the words *Protestant, Heresy* and *Popery*, have a definite meaning; but when men abandon this rule and interpret the Scriptures without the tradition of the Church, and by their own individual judgments, they are launched into endless divisions and inextricable confusion. Every thing which the individual fancies that the Bible condemns or does not warrant, he forthwith accounts to be *heresy* or *popery*; and they are accounted the best *Protestants* who bring against their brethren the longest bill of indictment.

In this way the Low Churchman accounts the Catholic doctrine of the priesthood and sacraments, and many other doctrines and usages for which we offer to adduce the universal sanction of the Church, to be heresy and popery; the Presbyterian says the same of a Liturgy and Church vestments; the Baptists the same of infant baptism; the Quaker of the sacraments; while the Seventh-day Baptist, guided by the same rule, contends for the restoration of the Jewish Sabbath; and the (so called) Unitarian for the abolition of the Catholic faith.

Hence a strange kind of language is come into vogue, in which the terms *heresy* and *popery* are used to denote scriptural doctrines and primitive usages, and they consider themselves the best *Protestants* who have the least Christianity. The inevitable tendency of this system is to make indifferent and indiscriminating observers think that *Protestant* is only another name for *infidel*; that *heresy* means any thing not taught by the Church of Rome; and that *Popery* is after all the true gospel.

We have so often exposed the hollowness of this system which makes the Christian Religion to be nothing more than what any well-meaning but ignorant man with a Bible in his hand may fancy it to be, and remonstrated against it as one of the strongest predisposing causes to Romanism, that we should not have thought of adverting to it at the present time, had not a curious illustration of it just fallen under our notice.

No sect has been more vehement in the assertion of "*Protestantism*," or more sweeping in the application of the term *popery* than the Campbellite Baptists. According to them all the the existing denominations of Protestants are Papistical to the bone, and *they* are the most consistent advocates of liberty and private judgment, carrying out to their legitimate results principles which the Reformation but half developed. We need say no more, but introduce at once to the reader the following:—

DECLARATION OF RIGHTS.

Address of the Church of Christ, at Jeffersonville, Ia., to all who love the appearing and Kingdom of our Lord Jesus Christ. Grace, mercy, and peace from God our Father, and from the Lord Jesus Christ.

BELOVED BRETHREN,—Some of you, perhaps, may have heard of our troubles, in consequence of an attempt on the part of certain brethren, to fasten upon us a yoke which neither we nor our fathers were able to bear. These troubles were brewing for several months, and originally grew out of the preaching of the Coming of the Lord, and the exposition of the prophecies respecting the new heavens and the new earth, as the everlasting inheritance of the saints; and the destruction of the wicked. The opposition to the presentation of these subjects by degrees assumed a dogmatical tone, and finally proceeded so far as to interdict the free expression of views from the pulpit. One of the actors in this work of domination, went so far as to stop an evangelist, while speaking, and declared that the doctrine that the wicked shall utterly perish, that they shall die the second death, or be destroyed both soul and body in hell, which he called annihilation—should not be preached in our chapel. On another occasion, a preacher, on entering the pulpit, was laid under restriction not to preach what he understood the Scriptures to teach on that subject. These acts of usurpation, by men holding no offices in the Church, created, as might be supposed, much dissatisfaction with a large majority of the brethren. Contention and strife was the consequence.

At the request of one of the opposition, a night was set apart to decide the following question, viz:

"Whether the annihilation of the wicked shall be preached in this house, or not?"

This is the question as proposed by him, involving a doctrinal principle, and naturally and necessarily tending to the erection of a tribunal to decide what is and what is not orthodoxy. A decision in his favor would have been settling the principle that his interpretation was the true one, and therefore binding on the church as an article of faith. We determined to resist this sectarian project at the threshold, and therefore we opposed a decision on the question, leaving the subject open to investigation.

The night arrived; and, instead of deciding a doctrinal question and enacting a gag-law, the church adopted the following preamble and resolutions, which, our brethren will see, are a mere statement of what we conceive to be the rights of Christians in opposition to sectarianism. They are rights, as they exist in every Church of Christ, and must be maintained, if we would oppose, successfully, the Man of Sin.

Not a word is said about what the Bible means on any subject. They settle no interpretation—they decide no theological questions. They are the true principles of Christian liberty, on which every reformation, from the errors of Popery, must proceed.

Between the stand we occupy and Popery, there is no middle ground. The rights and prerogatives of congregations of Christians extend not to the decision of doctrinal questions—the making of decrees, and executing them—but simply to the preservation of order and decorum when convened, and the exclusion of immoral members from their fellowship.

We regard the adoption of these resolutions as a triumph of liberty, over the sectarian spirit of these times, which has recently shown itself in some of the churches of what is called "THE REFORMATION."

We trust that the signal discomfiture of this mischievous spirit will have the effect, hereafter, to deter all who may unhappily possess it, from attempting to bring us into bondage. The question of freedom or Popery, was forced upon us. We have decided it, as we trust, forever.

Dec. 2, 1843.

DECLARATION OF RIGHTS.

Whereas, the Church of Christ at Jeffersonville, Indiana, having, of late, become somewhat divided, in its understanding of the Scriptures, respecting the coming of the Lord, and some other subjects connected therewith; but especially with regard to the end of the wicked; and whereas, one of the parties in this controversy demand of the other, that they desist from teaching what they believe to be the truth on these subjects; which demand is regarded by the party against whom it is made, as an encroachment upon their rights, and the very essence of Popery; and whereas, it is agreed, in order to avoid contention, that the rights in dispute shall be decided by a vote of the church, the minority agreeing to abide the decision, or secede, and teach the Scriptures as they understand them: therefore,

1. Resolved, That it is the right of every member of this church, to read the Scriptures, and decide what they mean for himself.

2. Resolved, That while a member of this church maintains a good character for piety, the liberty of giving his views of the meaning of any part of the Scriptures, when he can do so without a breach of order, shall not be taken from him.

3. Resolved, That this Church is built upon the foundation of the Apostles and Prophets; and not upon the authority, views, or interpretations of any man, living or dead; that we utterly deny the doctrine of human infallibility; and regard the writings of men, however learned, as unworthy of being made a bone of contention. We consider every congregation of Christians as responsible to God alone, for its doctrine and practice; and, therefore, we will not allow other congregations to interfere with our affairs or our rights.

4. Resolved, That we consider every thing mentioned in the Bible, is a proper topic of investigation,—the hue and cry about untaught questions to the contrary notwithstanding.

5. Resolved, That it is the right and duty of the Bishop of the Church, and all other preachers who may be invited to labor with us to teach the Scriptures as they understand them. And that it is equally the privilege of any member to dissent from the views advanced, and to express at a proper time their dissent in an orderly and respectful way.

6. Resolved, That this chapel shall be open to preachers of good moral character of any religious society, when not occupied by us; or when their appointments do not conflict with our regular hours of worship. The church, in the mean time, reserving to herself the right to reject or reply to the doctrine advanced.

7. Resolved, That the practice of publishing men as factionists, who are in good standing with the churches where they have their membership, in the papers devoted to what is called the current reformation, and calling on the churches to exclude them from their fellowship, is a practice essentially Popish, and a most unwarrantable assumption of power, and, therefore, ought to be discountenanced.

8. Resolved, That the Bible, the whole Bible, and nothing but the Bible is our creed, confession of faith, and law-book. And as far as God gives us time and ability, we intend to study it, in all its facts, institutions, precepts, and promises. That we intend, if we can, to learn the whole truth, and for that purpose we encourage free discussion, and patient investigation. These rights we consider indispensable to growth in grace and knowledge, and to restrict or abolish them in the slightest degree, is, to all intents and purposes to bring us under subjection to the spirit and principles of Popery.

9. Resolved, That to impose upon this church the views, inferences, or interpretations of any man, council, or congregation, as the standard of its faith, is the same thing as to make a human creed and to substitute it for the Bible. Such conduct is highly sectarian and schismatical.

10. Resolved, That the foregoing preamble and resolutions be recorded upon the register of the Church, and five hundred copies printed for gratuitous distribution.

APPENDIX.—EXCELLENT SENTIMENTS.

"I look upon the right of private judgment in every concern respecting God and ourselves as superior to the control of human authority; and have ever regarded free disquisition as the best means of illustrating the doctrine and establishing the truth of Christianity."—*Bishop Watson's Reply to Gibbon.*

"We are a very inquisitive people—we are not infallible—we go for free discussion—we have open meeting houses, and free presses for our Protestant brethren; and except on holy days and sacred occasions, we will even listen to a Romanist for the sake of being listened to as long."—*Alexander Campbell.*

"Now, sir, let me say to you, with all perspicuity, that I neither adopt nor oppose any theory on this subject, (the punishment of the wicked,) because it corresponds with, or differs from, my views of the primitive and present constitution of man. Nor would I NON-FELLOWSHIP A DESTRUCTIONIST, BECAUSE OF HIS THEORY; inasmuch as he teaches, that it will not be with the righteous as it is with the wicked; nor would I make it A TERM OF CHRISTIAN UNION OR COMMUNION, that a person should agree with me in my exposition of future punishment."—*Alexander Campbell.*

"Papalism includes sectarianism of every type. The sectarian conflict is, who shall be Pope? Who is infallibly right?"—*Alexander Campbell.*

On this document Mr. Campbell remarks:

"It is easy to write down the words—*domination, pope, usurper;* easy to bandy about such elegant compliments,—much more easy than to prove such assertions. I would humbly ask the author of this address, by what divine and moral law he applies these slanderous words; or by what law does he inhibit others from sending them back into his own bosom!"

The authors of the "Declaration" say that a decision in favor of their opponent would have decided his interpretation to be true, "and therefore binding on the church as an article of faith;" to which Mr. Campbell replies:

"Well, does not the decision, that *it was not*, so sanction and bind the opposite interpretation!! And what is the difference between the big Saint Giles and the little Saint Giles? May not one party act the pope as well as the other? But, we are informed, the subject was left open to investigation! and neither view adopted! But it is to be investigated! The Church has so decided. Then, I ask, is there nothing arbitrary nor papal in discipline, order, or government, but only in *doctrine!*"

And in regard to the fourth resolution, which proposes to cure sectarianism according to his own prescription of free inquiry, Mr. C. remarks:

"I do not therefore believe that the wisdom or knowledge of the author of this resolution is a preventive of sectarianism. Nay, it is rather a sort of grand schismatic invention, admirably adapted to embroil any community in everlasting wranglings, and dotings about untaught questions.—A perfect Pandora's box; pregnant with the seeds of all evils and discords.

In regard to the sixth and seventh resolutions, Mr. Campbell contends, that though it may be expedient "to allow, on some special occurrence, a sectary to preach an hour his doctrine, for the sake of an opportunity of reply," yet that no church has a right "to keep an open house for every vagrant sectary," &c. The seventh resolution he allows "when the person proscribed is in good standing with any church generally recognized, by those who know it, as a Church of Christ. But to make the party of a factionist a Church of Christ, is quite another case. This, of course, all men of sense will repudiate." And when he comes to the eighth resolution, Mr. Campbell seems to lose his patience and exclaims: "'*Free Discussion,*' in a church or family, is a very pretty phrase; but free discussion does not mean universal and eternal discussion."

THE SPIRIT OF PRAYER; *or, The Soul rising out of the vanities of time into the riches of Eternity.* By WILLIAM LAW, M. A. Author of Law's Serious Call, &c. New York, John S. Taylor & Co., 145 Nassau street, 32mo. pp. 139.

THE LITTLE GARDEN OF ROSES AND VALLEY OF LILLIES.—By THOMAS A. KEMPIS. Now first correctly translated from the original Latin. New York, Casserly & Sons, 108 Nassau street.

There are few publishers in our city who furnish the public with a greater supply of what is honestly intended for spiritual nutriment than J. S. Taylor & Co. But their issues are generally of what the Greek Bishops have significantly termed the Luthero-Calvinistic tendency, and we have therefore felt obliged to speak disparagingly of them. This time, however, Mr. Taylor has sent us a little work which we can very cordially commend, which we have read with lively satisfaction, and should be glad to see in every Churchman's and Churchwoman's possession. We have never read much of Law's practical works, and have been somewhat prejudiced against them by the cry of "mysticism;" and we have therefore been the more pleased in perusing the present small treatise, to see the Catholic doctrine of the fall and redemption of man clearly unfolded and earnestly enforced. The pious reader will here find, in a short compass, a very plain and practical statement of the inward part of the sacraments of Baptism and the Eucharist.

The other work, published by Mr. Casserly, is one of distinguished merit, and on the whole, eminently holy tendency; and there is little to prevent our giving it an unqualified commendation but the undue exaltation given in a few passages to the Blessed Virgin, and the departed Saints. This, however, is a fatal drawback to any book designed for Christian edification. The work is handsomely brought out, and has an excellent preface by the translator.

No. 2, of the "History of the Protestant Episcopal Churches in the City of New York," is published, and besides two beautiful engravings of St. George's Church and St. John's Chapel, contains an accurate description of the New Trinity. It may be had of Onderdonk & Forrest, 4 John street.

Jeremy Taylor's "Episcopacy Asserted," &c., is just published in a handsome duodecimo by Appleton & Co. The "Clerus Domini" is appended.

The importance of Mr. Southgate's document has induced us to give place to it this week, though the doing so has put us to some inconvenience, and imposed on us the necessity of deferring several other shorter articles for another week. In connexion with the present communication of Mr. Southgate we have received two others, one headed, "For the New York Evangelist," and the other explanatory of the connexion between himself and Mr. Badger. Both these will appear in our next.

DIOCESE OF FLORIDA.—We learn from a private letter, that at the late Convention of this Diocese held on the 27th of January, it was unanimously resolved to invite the Rt. Rev. Bishop Elliott, of Georgia, to accept the full Episcopal charge of the Diocese.

The Rev. Nathaniel P. Knapp having taken charge of St. John's Church, Montgomery, Alabama, requests that letters and papers intended for him may be directed accordingly.

The Floating Church for Sailors will be consecrated by the Bishop of the Diocese, on Tuesday (20th inst.,) at the foot of Pike street. Services to commence at 11 o'clock. The clergy, and all interested, are particularly invited to be present.

PREPARATORY EDUCATION OF CANDIDATES.

The Education Committee of the Society for Promoting Religion and Learning in the State of New York, would herewith give notice that they hold as yet unfilled several rights of free tuition in various Colleges and Collegiate Schools in the State and City, also in Washington College, Conn. Application to be made for the same by letter, addressed to the subscriber, from the individual himself, enclosing certificates both from his clergyman and Academic Instructor, testifying to character, talents, attainments, and attachment to the Church.

The above appointments are without present stipend. Their value consists in free tuition, and in having the name of the incumbent entered on the books of the Society as a candidate for a Seminary scholarship on quitting College.

JOHN M'VICKAR,
Chairman of Ed. Com., 8 College Green.

Bishop Onderdonk requests that those Deacons of the Diocese who expect to apply for Priest's Orders in the course of the ensuing visitation season, will give him immediate notice thereof.

He also requests information of what consecrations of churches will be expected, with notice of the times when it is supposed they will be in readiness.

TO CORRESPONDENTS.

"G. B." and "M. N." are in type. "H. M. D." in our next.

From the Commercial Advertiser.

Rev. Dr. Wainwright to Rev. Dr. Potts.

Rev. and Dear Sir,—You have unceremoniously sounded a retreat from the field to which you as unceremoniously challenged me, but I cannot permit you to escape without a word or two at parting.

With what good reason you first gave and then persisted in the challenge, with what temper you have thus far carried on the controversy, and with what courtesy you now retire from it, I leave others to judge. As I will not presume, myself, to decide upon the propriety of the step you have now taken, as between gentlemen, to say nothing of its aspect as between ministers of the Gospel, so neither do I feel disposed to question its prudence.

After having made a bold affirmation, and in the progress of *eight* letters, of no very moderate length, advanced *one solitary* argument in its support, upon being called upon to substantiate that argument which invalidated, or to bring forward a *second*, not feeling disposed or prepared to pursue either course, it was perhaps wise in you to throw up the discussion altogether.

You say that you do not make "any pretensions to logic." I do not know that any man is under a moral obligation to understand the art of reasoning, or to be versed in the common and well defined rules of debate. But perhaps it may not be amiss to suggest that, in such an instance, it would be expedient for the individual, whosoever he might be, not to thrust himself into positions where the observance of these rules is fairly imposed upon him.

The assertion you have made, that you have "answered all manner of questions," is, I think, somewhat venturesome. I do not remember to have asked more than *one* question touching closely the point in dispute, but that is a vital one, for the categorical answer to it involves a principle which lies at the foundation of the whole debate. It has not been answered plainly and manfully, and your abrupt termination of this discussion sustains me in the belief I expressed in my last letter, that you dare not answer it in a straight forward manner, yes or no.

Not being able or willing to answer it, and not having the frankness to say so, and to leave it, and proceed with a *second* argument, I do not see what course was left for you to pursue other than the one you have adopted. Having now withdrawn from the attitude of a disputant, you have of course relieved yourself from the responsibilities of one; and you can henceforth manage your arguments, assertions and analogies as you please, and thus save yourself the trouble of defending hasty and unfortunate premises and illogical inferences. I also shall find my advantage in the arrangement, for I can now go forward and vindicate my doctrine without the annoyance of repeated and unsuccessful attempts to bring my adversary *to the point and keep him there.*

When I express to you my disappointment in not having found in you such an adversary as I flattered myself I was to be honored with, upon accepting your challenge to a discussion, I would not have you or our readers imagine that there is any regret mingled with this feeling, at the question itself having been brought into such prominent notice. On the contrary, I rejoice much at the deep interest that has been excited in relation to it, and at the prospect there is of its now obtaining a thorough investigation by some means or other. It can still be fully and fairly examined without a formal disputation, and I am confident the result will be that much ignorance and prejudice in regard to the opinions held by Churchmen will be thereby removed.

To be sure, a public discussion, conducted in an honorable and dignified manner, with a mutual avoidance of uncourteous and unkind expressions, and appeals to mere popular prejudice, would have produced no unpleasant excitement, and would have added no little interest to the whole investigation. As it is, however, (let the blame rest where it may,) it has been clearly proved that we had better each proceed after his own method, to establish our respective doctrines, and then leave the public to judge of the comparative weight of our arguments.

I was very unwilling to commence this discussion, as is well known, and I cannot say that I regret being relieved from the necessity of following it up with an adversary, in debating with whom I had begun to feel that neither the cause of truth nor that of charity could be much advanced; but I should be far more unwilling to leave the question in its present unsatisfactory position. And therefore I shall not consent to do so.

You indeed have deserted the arena; but as I trust that I should not have exulted over a prostrate foe, had it been my fortune to vanquish you in a fair fought field, I feel no disposition to triumph in your precipitate retreat, and therefore I shall say no more, but proceed as I best can without you.

With my parting salutation to you as you go, however, suffer me to unite a word of friendly caution. You have tried your powers in controversy, and are now about to exchange this mode of discussion for one which, I doubt not, will occasion you less perplexity and discomfort. I trust that the altered character of your communications to the public will enable you, in your preparations, to reflect more seriously than I fear you have heretofore done, in the excitement of debate, upon the sacredness of the question under consideration.

When one has a present adversary to contend with, it is not perhaps in human nature always to distinguish between zeal for the truth and ambition for conquest, and therefore it has often happened, unfortunately for the reputation of our common Christianity, that religious controversy has been marked by a levity of manner, and a contumelious use of language, which have been in reality aimed not so much at the subject in dispute as at the person of the disputant. Now, however, that you have withdrawn yourself from the influence of this temptation, I trust that the Church of which I am an humble member, and the doctrine which, as I believe, sustains her distinctive character, will be regarded by you as invested with some degree of sacredness, and therefore that you will not allow yourself to assail them any more with opprobrious epithets or expressions of ridicule.

Remember that your own Church and the doctrines which command your firm belief are exposed to the same description of unworthy attack from the ranks of infidelity. In the estimation of the unbeliever you are as "arrogant," as "exclusive," as "uncharitable" toward him, as you can possibly suppose Churchmen to be toward you. But does this justly subject you to such denunciations? Certainly not. And wherefore? Because you conscientiously believe that the doctrines you hold are the revealed truth of God—you cannot alter their exclusive character, and if you hold them in the spirit of love, you do not feel that you are obnoxious to the charge of want of charity.

Why, then, not mete out to us the same measure of forbearance that you yourself feel entitled to from others? I believe the doctrine I hold, in relation to the essential constitution of the Church, to be as surely founded on the Word of God, as we both do the doctrine of human depravity, or the atonement, or the Trinity, and to be as fairly deduced from this word. I do not hold it, as you assert, to be a question of *form*, but one of *substance*. Now this may be the error of those who are called High Churchmen. Convict them of error, if you can, from the ultimate authority we both appeal to. But in doing so pray remember that they have as deep an interest in discovering God's truth as yourself, that they have perhaps sought for it as diligently, and that they hold what they have obtained as conscientiously.

While then you bend your efforts to instruct the ignorance or remove the prejudice of the body whom you designate as a "comparatively contracted denomination," but whose insignificance has nevertheless not shielded them from your assault, reflect that you are dealing with doctrines as sacred in their estimation and as dear to their affections as any Gospel truth can be to you.

In conclusion, suffer me to direct your attention to a sentiment of Richard Baxter, who, in the earlier part of his ministry, was as bitter in his hatred and as violent in his denunciations of Episcopacy as many of those in the present day with whom he is held in high estimation, but who, when age had made him wiser, and experience had enlarged the bounds of his charity, uttered and left on record the following memorable words:—

"AT FIRST IT WOULD DISGRACE ANY DOCTRINE WITH ME IF I DID BUT HEAR IT CALLED POPERY AND ANTI-CHRISTIAN; BUT I HAVE LONG LEARNED TO BE MORE IMPARTIAL, AND TO KNOW THAT SATAN CAN USE EVEN THE NAMES OF POPERY AND ANTI-CHRIST, TO BRING TRUTH INTO SUSPICION AND DISCREDIT."

I bid you now a final farewell, and am, with all due respect,

Your obedient servant,
JONA. M. WAINWRIGHT.

Saturday, Feb. 10th, 1844.

To the Editors of the Commercial Advertiser.

Gentlemen,—You will perceive, by my letter of to-day, that the discussion to which you opened the columns of your journal, has been prematurely brought to a close. I am extremely anxious, however, to vindicate, if I can, the doctrine I hold, in common with many others, in relation to the Church and the Christian ministry, from the aspersions that have been cast upon it, by showing the reasons which satisfy me of its truth.

The Church could furnish many far abler apologists, but circumstances seem to have imposed this duty upon me. Unworthy, therefore, as I feel myself to be of the honor, I dare not shrink from it.

The object of this letter is to ask whether you will permit a series of calm didactic essays upon the subject of Episcopacy, to have a place in your columns. They shall be short, and I need hardly add that they shall be utterly free from all personal allusions, and, as far as practicable, from having a controversial character.

If you accede to my request I shall commence my work at once. If on the other hand you deem it expedient to decline, I shall adopt some other mode of communicating with the public.

With my thanks for your past courtesies, I am, gentlemen,

Your obedient servant,
JONA. M. WAINWRIGHT.

We could assign many reasons for promptly and cheerfully acceding to Dr. Wainwright's proposition; foremost among which is the assurance we have that an abrupt close of the discussion—or rather of the inquiry, since it is now to assume that form—would be very unsatisfactory to the public. The subject—one of high importance—has been brought forward for investigation, and we believe that thousands would regret its withdrawal at the present time. But supposing that our reasons can be of little consequence to any, we deem it enough to say that our columns remain open both to Dr. Potts and Wainwright for the expression of their views.
—*Eds. Com. Adv.*

The printing and publication office of the Episocpal Recorder, together with the extensive book-bindery of Mr. Rowand, in the same building, (No. 12 Pearl street,) was very much damaged by fire on Friday evening about 10 o'clock. The building and printing office was owned by Wm. Stavely, Esq., and fully insured.

MARRIED.

In this city, in the Mission Church of St. Matthew, by the Rev. Jesse Pound, Mr. GEORGE A. CURTIS, to Miss CATHARINE E. MCRAE.

Also, in the same church, and by the same, on the 13th instant, Mr. EPHRAIM SALE to Miss JANE KING, all of this city.

CALENDAR.

FEBRUARY.

18. Quinquagesima Sunday.
21. The first day of Lent, commonly called ASH-WEDNESDAY.
24. St. Matthias the Apostle.
25. First Sunday in Lent.
28. Ember Day.

MARCH.

1, 2, } Ember Days.
3. Second Sunday in Lent.
10. Third Sunday in Lent.
17. Fourth Sunday in Lent.
24. Fifth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
31. Sunday next before Easter.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Friday, February 9th, in St. John's Chapel, pronounced the sentence of degradation from the ministry on the Rev. Nathan Kingsbury; a sentence incurred in the regular canonical process of presentment and trial, on charges of scandalous, disorderly, and immoral conduct.

Sexagesima Sunday, February 11th, confirmed 61 in the Mission Church of St. Matthew.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Quinquagesima Sunday, February 18, Church of the Annunciation.

First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn.*

Second Sunday in Lent, March 3, Church of the Ascension, *New York.*

Third Sunday in Lent, March 10, Church of the Redemption.

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

NOTICES.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in ST. PAUL'S CHAPEL, and be repeated in ST. CLEMENT'S CHURCH, in this city.

Services to commence at half past seven.

ST. PAUL'S CHAPEL, Sunday evening, February 18.—Sermon by the Rev. SMITH PYNE, on "*The Ministerial Commission.*"

ST. CLEMENT'S CHURCH, Sunday evening, Feb. 18th.—Sermon by the Rev. Professor OGILBY, on "The *Causes* of the English Reformation."

SUNDAY EVENING LECTURES TO YOUNG PERSONS.—This course of lectures will be continued in the Mission Church of the Holy Evangelists, Vandewater st., through this and the following month.

The Rev. JOHN HENRY HOBART, Sunday evening, February 18th.

The Rev. Dr. WAINWRIGHT, Sunday evening, February 25th. The usual Quarterly Collection will be taken up on that evening.

Service to commence at 7½ o'clock. Feb. 17.

☞ The Rev. BENJAMIN I. HAIGHT will deliver a Sermon to the Young, being the Eighth in the Course, in the Mission Church of the Epiphany, in Stanton street, between Essex and Norfolk streets, on Sunday evening next. Services to commence at half past seven o'clock. Feb. 17.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY OF THE CITY OF NEW YORK.—A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Bartholomew's Church, on Monday evening next, the 19th instant, at half past seven o'clock.

Feb. 17. GEO. H. BELL, Rec. Sec'y.

ST. SIMON'S CHAPEL.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. Feb. 17, 1844.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
Feb. 17, 1844. 72 Murray street.

SEAMEN'S CHAPEL.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Feb. 17, 1844.

MISSION CHURCH OF THE HOLY EVANGELISTS.—Donations to the Ladies' Benevolent Society of this Church are respectfully solicited; they may be left with any of the undersigned at their respective residences, or at the Church, on Tuesday evenings, from 7 to 9 o'clock, P. M.

Mrs. Evans, 360 Broome street; Mrs. Perry, 78 Beekman street; Mrs. Underhill, 266 Grand street; Mrs. Newitt, 239 Centre street; Mrs. Pietch, 80 Warren street; Miss Bond, 375 Broadway; J. C. Faulkner, 22 Vandewater street. Feb. 17, 1844.

ACKNOWLEDGEMENTS.

DOMESTIC MISSIONS.—Since his report of the 7th inst., the Treasurer has received the following contributions:

From J W Welling of Baltimore, for Chester, Ill, $5; through Benj Howard, Esq, treasurer of the Diocese of Mass, from a member of Christ ch, Andover, $50; Sunday schools of the same, $5 15; Missionary Association of Trinity ch, Boston, $34 50; do, of St Paul's ch, do, $351 25; Sunday schools of the Church of the Messiah, Boston, $5 30; do of St Mark's ch, Blandford, 50 cts; do, Mount Zion ch, Chelsea, $1 50; Christmas offering, St Andrew's ch, Hanover, $9 16; Miss Little of Marshfield, $1; S S St Paul's ch, Newburyport, $1 57; do, of St Stephen's ch, Pittsfield, $14; Missionary Association of St James's ch, Roxbury, $20; S S of do, $9 04; E & R Sprague, of Royalton, $10; St Peter's, Salem, Evangelical Society, $47; S S Christ ch, Springfield, $3 50; St John's ch, Wilkinsonville, one third of September collection, $8 33; one half of Christmas offerings, $8 25—total, $580 80; a member of All Saints' ch, N Y, $20; Mrs A P, for Domestic Missions, $10; Sunday school of St Matthew's ch, Jersey City, $4; St James's ch, Woonsocket, R I, half, $7 50; Female Missionary Society, Pawtucket, R I, half, $6; Trinity ch, Fredonia, N Y, $5; Trinity ch, Branford, Conn, half, $10; Christmas offering Sunday schools of Trinity parish, New Haven, Rev Dr Croswell, $16 10; through W P Hunter, Esq, R A in Savannah, offerings of Christ ch, Rev E Neufville, $22 75; Christ ch, Westport, Rev E C Bull, $7; a member of St Stephen's ch, N Y, $1; a communicant of St Stephen's ch, N Y, half, $2 50. Total, $697 65.

THOMAS N. STANFORD, Treasurer,
Feb. 14, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 7th inst, has received the following sums:

Through H Trescott, Esq, R A, Charleston, S C, from Rev T C Dupont, monthly missionary collection, December and January, $15 89; congregation of St Stephen's chapel, for education of Daniel Cobia, Africa, $3 77; from S school of do, for education of Paul Trapier, Africa, $14 12—$17 89; offerings of St Michael's ch, per Rev Mr Keith, $54 50; Mrs E A Clarkson, $25; Mrs Wm Clarkson, $10—$35; per Rev W Dehon, from parishes of St Stephen's and Upper St John's, $40; St James's ch, James Island, per Rev S Millichamp, $3; St Philip's ch, per Rt Rev C E Gadsden, for Africa, $40; for Texas, $45—$85; through B Howard, Esq, R A, Boston, S school of Christ ch, Andover, $6 15; Trinity ch, Boston, Missionary Association, part of quarterly collection, $250; St Paul's ch, Boston, $319 75; for the Jews, $6; for China, $5; for Africa, $6; for Rev Mr Southgate, $2—$338 75; Sunday school of do, for support of 10 children in Africa, $200; S school of Grace ch, Boston, for children in Africa, $40 25; S S, St Mark's ch, Blandford, 50 cts; S school, Mt Zion ch, Chelsea, $1 25; Christmas offering, St Andrew's ch, Hanover, $9 16; Miss Little of Marshfield, $1; S S, St Paul's ch, Newburyport, $1 57; Missionary Association of St James's ch, Roxbury, for China and Africa, $57 17; S school of do, $9 04—$66 21; E Sprague of Royalton, $5; R Sprague, $5; St Peter's ch, Salem, Evangelical Society, $47; one third of collection at meeting of Western Association, at St John's ch, Wilkinsonville, $8 33; half, Christmas offering, $8 25—$1011 42. Monthly offerings of St James's ch, Woonsocket, R I, half, $7 50; through Rev Dr Crocker, rector of St John's ch, Providence, R I, S school, for Africa, $91 91; col'd school, for Africa, $20 50; ch, for China, $300; a member, for Africa, $6; for Foreign Missions generally, $127 59—$546; S school offerings of Trinity ch, Portland, Me, for Constantinople, $2 37; Female Missionary Society, St Paul's ch, Pawtucket, R I, half, $6; Trinity ch, Branford, Ct, half, $10; through W P Hunter, R A, offerings of Christ ch, Savannah, per Rev E Neufville, rector, $39 25; for China, $4; for Greece, $4; for Africa, $3 25—$50 50; from Wm Little, St Stephen's ch, New York, $2 50. Total, $1887 57.

J. SMYTH ROGERS, Treasurer,
New York, February 14, 1844. 57 Wall-st.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received the following contributions, for "the Fund for Aged and Infirm Clergymen," since acknowledgment of 7th inst., viz:—

From Church of the Nativity, N Y, Rev C Clapp, rector, $5 63; St Ann's ch, Brooklyn, Rev Dr Cutler, rector, $69 64. Total amount, $75 27.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
Feb. 14, 1844. 55 Water street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 7th inst., the following contributions, viz:—

From Church of the Nativity, N Y, Rev C Clapp, rector, $5 62; "from a friend, per T N Stanford, Esq, for the Essex County Mission," $50; Female Missionary Association of St Paul's chapel, N Y, Mrs Berrian, treasurer, $19. Total amount, $74 62.

C. N. S. ROWLAND, Treasurer,
February 14, 1844. 55 Water street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Mrs Danberry, of New Rochelle, $5; C W Carmer, donation, $5; Nathaniel F Moore, LL D, annual, $2. Total amount, $12.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Feb. 14, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From E C Morgan, donation, $1; Mrs Danberry, New Rochelle, annual, $2; C W Carmer, donation, $3; Nathaniel F Moore, LL D, annual, $1. Total amount, $7.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Feb. 14, 1844.

ESSEX COUNTY MISSION.—In furtherance of the proposition of T K, as published in the "Churchman" of the 10th instant, the subscriber has received from "a friend," $10. THOMAS C. BUTLER,
Feb. 14, 1844. No. 20 John street.

THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor:

By the hands of Stanford & Swords, from a lady, $10; a bundle of clothing and $2, by the hands of T C Butler; by the hands of Messrs Stanford & Swords, from M A W, $3; by the same, from G W, $2.

Further donations will be thankfully received, and may be left with Mr. Butler, 20 John street; Mr. Sparks, office of the Churchman, 109 Nassau street; Stanford & Swords, 139 Broadway; or with the Missionary, Benjamin Evans, 360 Broome street.

February 14, 1844.

MISSION CHURCH OF ST. MATTHEW.—The subscriber gratefully acknowledges the receipt of the following donations for the poor:

From a lady, by Stanford & Co, $10; a bundle of clothing and $4, from an unknown friend.

Further donations will be thankfully received—they may be left with Stanford & Swords, 139 Broadway; Mr. T. C. Butler, 20 John street; Mr. Sparks, 109 Nassau street; or with Jesse Pound, 50 Fourth street.

February 14, 1844.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From L, $40, by Stanford & Swords; from a lady, $10; by Thomas C Butler, Esq, from a member of Christ ch, $1; from Mrs Brown, several articles of clothing. The last two donations were mislaid at the Depository, or they would have been acknowledged before.

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 109 Nassau street; or with the Missionary, 192 Allen street.

February 14, 1844.

ORGANIST.—A situation is wanted by a competent person, who would play for a small compensation. Apply to J. A. SPARKS, at this office.
Feb. 17—$tf

BISHOP JEREMY TAYLOR ON EPISCOPACY. This day published—The Sacred Order and Offices of Episcopacy asserted and maintained; to which is added, Clerus Domini, a Discourse on the Office Ministerial, by the Rt. Rev. Jeremy Taylor, D.D. One elegant volume, 16mo. of 362 pages, price $1.

The reprint in a portable form of this Eminent Divine's masterly defence of Episcopacy, cannot fail of meeting with a large share of attention from all thoughtful Christians.

Recently published uniform with the above:

The Unity of the Church, by the Rev. H. E. Manning	$1 00
Portrait of a Churchman, by the Rev. W. Gresley,	0 75
Tales of the Village, by the Rev. F. E. Paget, 3v,	1 75
Learn to Live, by Christopher Sutton, D. D.,	1 00
Learn to Die, do do	1 00
Meditations on the Sacrament, do	1 00
Practical Christian, by R. Sherlock, D. D.,	1 00
A Kempis's Imitation of Christ, complete,	1 00
Double Witness of the Church, by Rev. W. J. Kip,	1 25
Manual of Private Devotion, edited by Spinckes,	1 00
Early English Church, by Rev. E. Churton,	1 00
A Discourse on Prayer, by Bishop Patrick,	0 75
The Golden Grove, by Bishop Jeremy Taylor,	0 50
Lyra Apostolica: from the 5th English edition,	0 75
The Rectory of Valehead, by Rev. R. W. Evans,	0 75

D. APPLETON & CO., Publishers,
200 Broadway.

D. A. & Co., are preparing for publication:—

I. The complete works of Mr. Richard Hooker, with an account of his Life and Death, by Isaac Walton, arranged by Rev. John Keble, A. M., in 2 vols. 8vo.

II. Sermons, preached at Clapham and Glasbury, by the Rev. Charles Bradley, A. M., the two vols. of English edition in one vol. 8vo.

It is proposed to publish the other volumes of this author's Sermons, should encouragement be given.

III. An Historical Sketch of the Council of Trent; designed to illustrate the relative position of the Papal Communion, and the Anglican and American branches of the Church Catholic. By Rev. John D. Ogilby, D. D., 1 vol. 8vo.

IV. Sermons, bearing on subjects of the day, by the Rev. Henry Newman, D. D., 1 vol.

V. The Christian Instructed in the Ways of the Gospel and the Church; a series of Discourses by the Rev. I. A. Spencer, A. M. 1 vol. Feb. 17.

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 109 Nassau street, New York, (up stairs,) has just published and for sale,

Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Mclancthon, and Luther. Price, 12½ cents.

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey. Taken from the Churchman of July 8, 15, 22, 29, and August 5, 12, 19 and 26. pp. 116. Price, 25 cents.

A Letter to a Parishioner relative to the Ordination of Mr. Arthur Carey, by the Rev. B. I. Haight. Price, 6¼ cents.

Mutual Forbearance recommended in Things Indifferent. A Sermon, preached at the Consecration of the Church of St. John Babtist, in the Parish of Hawarden, by the Rev. Dr. Hook, and dedicated to the Rev. Dr. Pusey.

Errors of the Times; a Charge delivered by the Rt. Rev. Bishop Brownell, of Connecticut. Price, 12½ cents.

No Union with Rome. By the Rev. Dr. Jarvis.

Revivalism and the the Church. By a Presbyter of the Diocese of Connecticut. Price, 12½ cents.

The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A. M. Price, 12½ cents.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

A Letter to the Rev. Dr. Bushnell, on the Rationalistic and Infidel tendencies of certain passages in his address, &c. &c. Price, 12½ cents.

Reasons why I am a Churchman; or, The Episcopalian Armed against Popular Objections.

Episcopacy Divine in its Origin, and unbroken in its succession.

Mariolatry, or Facts and Evidences demonstrating the Worship of the Virgin Mary by the Church of Rome. By Rev. T. Hartwell Horne, D. D., Edited by Dr. Jarvis. Price, 25 cents.

Church Authority, a Sermon by Rev. L. Windsor.

The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. Jan. 27.

FRENCH LANGUAGE.—Rev. C. H. WILLIAMSON continues giving lessons in the French language. He has a class for *beginners*, and one for those who are *far advanced* in the study of the language. Each class meets twice a week.

For more particulars, apply at No. 72 Murray st.
Jan. 27—4t$

WANTED.—A situation by a middle aged woman, as nurse to some respectable family in the city or country. She has had charge of a nursery for a number of years, in which she has made herself generally useful, and has given entire satisfaction. Inquire 176 Division street. Jan. 27—3t$

WANTED, a respectable Canvasser, a Churchman, for a religious periodical. To a man of good address, well recommended, it can be made an object. Apply at 109 Nassau street. Feb. 3.

ST. ANN'S HALL, FLUSHING, L. I.

REV. J. F. SCHROEDER, D. D., RECTOR.

NEW ARRANGEMENTS—TERMS REDUCED.

AT the instance of a number of his friends and patrons, the Rector has made certain *new arrangements*, with a view to extend the influence and increase the usefulness of this Hall, as an institution dedicated to the cause of FEMALE EDUCATION UPON CHRISTIAN PRINCIPLES, *associating sound learning and elegant accomplishments with religious motives.*

Buildings and Grounds.

The buildings, since the first opening of the Hall, in the year 1839, have been greatly improved and enlarged. The classic beauty of the main edifice, (111 feet long,) with its spacious saloon, (nearly 60 by 40 feet;) the grounds, elegantly ornamented with a fountain, and a large and well furnished green-house, (55 feet in front;) the extensive vegetable and flower gardens, comprising an area of more than three acres; the alluring walks and drives in the neighborhood; the delightful land and water scenery; and the convenient distance of the institution from the city of New York, combine to render it, in these respects, just such a spot as to meet the wishes of parents, who, while providing for the *intellectual culture* of their daughters, would not lose sight of the best means for securing their *health and happiness.*

Course of Studies.

The course of studies embraces all the branches of literary and scientific knowledge imparted in schools, seminaries and colleges; and affords every facility for acquiring a thorough English, French and Classical education. It is conducted by the Rector, with the aid of a number of able resident teachers, and of eminent lecturers.

At the present time, (February 1st, 1844,) there are classes in Reading, Orthography and Definitions; Grammar, Criticism and Composition, Civil and Ecclesiastical History and Geography, Physiology, Natural Philosophy, Arithmetic, Algebra and Geometry, and Ancient and Modern Languages and Literature. The students of NATURAL PHILOSOPHY enjoy the advantages afforded by the *extensive Philosophical Apparatus* belonging to the institution. In LATIN, there are several classes, studying Jacobs' Reader, Cicero, Virgil and Horace; and in GREEK, beside the less advanced pupils, there is a class reading Homer and Euripides.

Two FRENCH *Ladies* reside in the family, and offer every desirable means for the thorough study of the French language, and for daily *French conversation.*

An extensive course of ENGLISH AND GERMAN LITERATURE has been carefully prepared for the pupils in this department, and is pursued with the happiest effect.

Soon after March 1st, several of the classes will resume or commence the study of Mental and Moral Philosophy, Logic, Rhetoric, Botany, Chemistry, Natural History, Mineralogy and Conchology.

Library and Cabinet.

In the LIBRARY, selected with much care and at great expense, are reposited a choice collection of several thousand books, maps, charts and engravings, relating to every department of ancient and modern arts, science and literature.

The CABINET OF NATURAL HISTORY, which occupies a spacious apartment exclusively devoted to the subject, contains a very large collection of choice native and foreign specimens; and, by means of a correspondence and exchanges with distinguished naturalists, at home and abroad, there are secured abundant materials for illustrating the *Book of Nature.*

Accomplishments.

The accomplishments comprised in the arrangements of the Hall are vocal music, instrumental music on the piano, guitar, harp and organ, drawing, oil painting and modelling in clay, and callisthenics and dancing, as a recreation, and a means of imparting ease and gracefulness. Instruction is afforded also in a variety of other elegant accomplishments.

Exercises and Recreations.

Contiguous to the main building of the institution is a CALLISTHENIUM, with a number of contrivances to promote cheerfulness and afford healthy recreation. Every pupil is encouraged, moreover, to plant and cultivate flowers and shrubbery, in the extensive GARDENS attached to the Hall, and thus become practically acquainted with botany and horticulture. The GREEN-HOUSE offers many allurements by its large collection of indigenous and exotic plants. Facilities are afforded for exercises in HORSEMANSHIP; and, beside walking excursions, other recreations in the open air, such as archery, are recommended and encouraged.

Religious Department.

The Rector devotes his personal and particular attention to the spiritual prosperity of all the members of the family. The CHAPEL, in a building distinct from the main edifice, but connected with it by a covered way, is furnished with a baptismal font, communion-table, reading-desk, pulpit and organ, and is open every day for Morning and Evening Prayer, and at least twice for Divine Service on the Lord's day. It is used for religious purposes, and for none other. As a Presbyter of the Church, the Rector is free to avow his ardent attachment to her doctrines and worship; and his purpose is, by the help of God, in every way to impart the spirit of her devotions to all those, who are or may be placed under his care, and to render religion attractive and interesting.

The SCRIPTURES are daily expounded in course; and there is a Sunday Bible-class, including all the pupils of the institution. A familiar acquaintance with the Sacred Volume is made a prominent object, and regarded as an essential part of female education.

The members of the Hall enjoy the benefit of a stated annual VISITATION BY THE BISHOP, who attends recitations of the classes in all the studies pursued, and acquaints himself with the condition and prospects of the institution, with a view officially to report thereon to the Convention of his diocese. In his last Annual Address, he reported as follows:

"*Thursday, July 13th, and the two following days, visited St. Ann's Hall, Flushing, Queen's county, and was happy to find that although, like such establishments generally, it has felt the disadvantageous influence of the difficulties of the times, it was still in a safe condition financially, and certainly had lost none of its value as a Seminary for imparting, on the principles and in the spirit of the Gospel, the advantages of a sound and thorough female education. On Saturday, 15th, I confirmed 2 in the Chapel of the Hall.*" The whole number of the members of the family confirmed by the Bishop, in four years, is thirty-seven.

Domestic Arrangements.

The suits of apartments occupied as studies and dormitories, consist of well-furnished and comfortable rooms. There are no general schoolrooms, and no ordinary school furniture; but all the classes recite in distinct and neatly carpeted and furnished *Class-rooms*, so as to preserve the family association and establish habits of refinement. Each study or dormitory is devoted to two, or, at most, three pupils; so that, instead of the usual and very objectionable custom in boarding schools, of dressing, undressing and washing *in common*, a delicacy and neatness are insured, which are believed to be essential to the character of every young lady properly educated. The Rector and all the resident governesses and teachers take their meals with the pupils, in a spacious Dining-hall. The whole number of pupils is divided into sections of six or eight; and the members of each section are the protegees of a Curatress, who aids them in their studies and is their confidential friend.

Sessions.

The academical year is divided into two sessions of 21 weeks each, not including the vacations. The Spring session commences March 1st, and the Winter session October 1st. In the Spring session, there is a vacation of a week at Easter; and in the Winter session, a week at Christmas.

Expenses.

The charge for TUITION in all the English studies, and in the Latin and Greek languages, with BOARD, washing, lights, &c., &c., for the session of five months, from March 1st to August 1st, is REDUCED ONE FOURTH from the former charges, to $120.

The pupils are furnished by the Hall with all books, maps, stationery, and various other requisites, and charged for the USE of them; but this charge *cannot exceed one dollar per month.*

OUTFIT.—Each pupil must be provided with a Bible and Prayer-book, bed and bedding, 6 towels, 6 napkins, ring, fork, and 2 spoons; but all these, (when preferred by parents,) are provided, through the agent of the Hall, at a moderate outlay.

For pupils who do not study Music, Modern Languages, Drawing and Oil Painting, there are NO OTHER CHARGES WHATEVER.

ACCOMPLISHMENTS.—The terms for instruction in the accomplishments are as follows:

Music, piano or organ, per quarter,	$20
Guitar or singing, do.	$10 to 15
Harp,	$25
The French, Italian, German or Spanish language, per quarter,	$8
Drawing, Oil Painting or Modeling,	$10 to 15

Free Scholarships.

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POETRY.

For the Churchman.

'I WOULD GO WHERE KEDRON FLOWETH.'

I would go where Kedron floweth,
And my grief its stream should swell;
Seek the spot the Garden showeth
Where the tears of Jesus fell.
Go, where Night in sorrow weeping,
Saw Earth's God and Maker kneel;
Go, where Jordan's waters sleeping,
Heard the Voice His name reveal.
Seek the spot whence all departed
Leaving Christ—betrayed—alone—
Kneeling, hear all broken-hearted
There, my Saviour's dying moan!

Cease O! Earth thy voice, that calleth
Me to check each mournful breath;
Not more sadly Music falleth
On the closing ear of death—
He did sorrow—He did languish—
From the manger to the tomb;
Shall no hour, my God, of anguish,
Fill my heart with grief and gloom?
I—alas! may wander never
Where His earthly footsteps trod—
Mourn, my soul, O! mourn forever
For the dying Christ of God! HIERON.

From the Commercial Advertiser.

There can be no Church without a Prelate.

NINTH LETTER OF REV. DR. POTTS.

It is now perfectly obvious that my opponent does not mean to come to the point, and therefore, the idea of dignifying this correspondence with the title of *a discussion* is worthy of ridicule only—a ridicule in which I am not at all inclined to share. I should on these accounts feel myself to be perfectly justified in altogether dropping an opponent, who, however valiant at the dinner-table, is like the knight who comes into the lists with a fine flourish of trumpets, and a thundering defiance, as if he would eat up his adversary at a mouthful, but who is always missing when the onset arrives. But, although I confess to a strong feeling of disgust, I am unwilling to abandon my object altogether, or even seem to shrink from what I believe to be a public service; more especially as I am sure that I should thereby exceedingly gratify those who do not desire that the unchurching dogma should be exposed to a class of readers who have not heretofore been aware of its character and tendencies. This, however, I am resolved upon, viz.: that I will pay no attention to any shifts and dodgings for the future, but pursue the line of argument which I have commenced—with my reader and not my opponent in my eye. I shall therefore say nothing to the prodigious display of *logic* in his last production, but after recapitulating what I have already advanced, and showing its point and bearing, will proceed to other considerations.

Our starting point is the assertion at the dinner table, that *there can be no Church without a Prelate.* I have several times alluded to my reasons for not insisting upon my right to demand of the loud voiced champion of exclusiveness, that he should begin this discussion, by furnishing proof of this allegation. Every one can see that the pretext that, having advanced a *negative* proposition, he cannot, by the laws of dialectics, be fairly called upon to prove it, is no more than a pretext under the cover of which he desired to escape from the predicament in which his untimely dinner-speech had placed him. It is a mere pretext, I say, for it requires but a moment's attention from any school-boy, to decide that his assertion contains *two* negatives, which, (the judicious Lindley Murray being judge) make the strongest kind of affirmative. There can be no Church *without* a Prelate;" *without* being a negative particle, the assertion amounts to this, *that prelacy is indispensable to the existence of the Church of Christ.* Rather than let him escape, I consented to commence the discussion, still holding him to the position which he thrust so vauntingly in the face of the whole community, and believing that I should soon subject him to the necessity of letting the public see upon what scriptural grounds he meant to justify a doctrine, involving such astounding consequences, so contrary to the common sense of mankind, and so contradicted by every day facts. Hence my first Scripture argument, now called an assertion, and a begging of the question. That argument is unanswerable, and no wonder it has been unanswered. It is to this effect, that neither the doctrine of Prelacy, nor that of Presbytery, (the one implying superior and inferior grades in the ministerial office, the other the perfect official equality of ministers of the gospel,) was made, by the word of God, absolutely essential to the existence of the Church. There might be a church with Prelates, there might be one without them. By this argument I renounced *all* exclusive claims for Presbytery while I denied such claims to Prelacy.

This kind of argument, I have no doubt, took my opponent by surprise, for it would have pleased him better to see the subject presented in the shape of a contest between a member of one sect claiming exclusive authority, and the member of another sect claiming a similar authority; in other words, a debate between a Presbyterian so called and a Prelatist, upon the pitiful question, which of the two has the true Church. But I repeat here what I have often said, (because I wish the reader to bear it in mind,) that I set out with the purpose of exposing *exclusive* claims. I believe that all the substantial elements of Presbyterian government are traceable in the word of God, and farther, that it is best to adhere to them. I have no doubt whatever upon that point; but I would not, therefore, make an adherence to Presbyterianism essential to the existence of the Church of Christ. This is my position, and I believe the position universally held in my own communion. But it is not the position which my opponent desired me to take, if one may judge from his subsequent efforts to deprive me of my catholic character.

I proceeded at once to fortify the above argument by an appeal to the *spirituality* of the Gospel as a moral institute, in contrast with the *formalism* of insisting upon the fundamental necessity of a particular mode of constituting the ministry. I adduced also the true principles of Christian *unity*, showing that it was a unity of faith, love and other *moral* affections, which constitute the Christian character—which affections were not made dependent upon an individual's external relations to one particular Church polity. I still farther corroborated this view by an appeal to glaring facts, proving that *the blessings of God's Spirit* have not been confined to any one of the Christian denominations. From this fact I argued that my opponent must find himself in the following dilemma: obliged, on the one hand, to deny the substantial Christianity of all communions but his own—or, by admitting them to be Christian, on the other hand, obliged to admit that the best blessings of the Gospel, its promised *spiritual* blessings, had been bestowed upon bodies which did not belong to the Church of God at all, and which therefore were not in covenant with Him—in other words, that it made very little difference whether men are in or out of "*the Church.*"

Now, without any great pretensions to logic, I take upon me to say that here was something to answer, which has not been answered. We are told that without Prelates there is no Church, and Scripture is referred to as the test. I search the Scripture and reply, I can find no such dogma there, but I find much that looks the other way. What is the answer of my opponent? Why, that my own Church is as exclusive as his. I go out of my way to reply to this, and show that neither in *theory* nor *fact* are we chargeable with any such exclusiveness. I give all manner of illustrations—I answer all manner of questions—and then, to return the compliment, I ask all manner of questions. But in vain; the rejoinder is—*risum teneatis*—"your Confession of Faith, your General Assembly, your doctrine of predestination," tell a different story. This would be simply amusing, if it did not cost so much good ink, paper, time and eye-sight. Facts are nothing; oh, no, who cares for facts? Analogies between the Church and the State are nothing; who cares for analogies? Answers to questions are nothing, because they go beyond a mere *yes* and *no*. Nothing, in short, is argument, which does not suit my opponent. This is significant, and I have reason to know is thoroughly appreciated by the great mass of our readers.

What would he have? Should he take it upon him to affirm that there can be no state without a king, and profess his willingness to test the affirmation by an appeal to the federal constitution; the burden of proof certainly lies upon him to show *how* and *where* that instrument countenances any such assertion. My denial that the federal constitution teaches such a doctrine is not to be met by another assertion, that the denial is a mere unsupported allegation, a begging of the question, &c. Alas! for logic! One can hardly imagine how any one, even though he were a professor of moral philosophy or logic, could have constructed such a happy piece of argument as that which occupies my opponent's last artiticle.—It is a novel mode of playing the part of *respondent*, the title in which he rejoices, and which (respondens a non respondendo) he seems to consider as investing him with the privilege of not responding at all. Instead of the hard work of answering questions or arguments, he prefers to throw out,—like tubs to a whale,—the Confession of Faith, predestination, sixty thousand excommunicated Presbyterians, &c., in hope that he may distract attention from the main issue. The reader understood all these things, and considers them as signals of distress from a vessel on a lee shore. Enough of them. I shall notice hereafter nothing but argument.

In support of the position advanced in my fifth letter I pursued briefly, in my last, an analogy between the state and the Church, and showed conclusively, (so conclusively as to have placed it beyond my opponent's power of reply, for he does not notice it at all,) that even admitting, for the sake of argument, that Prelacy is recognized in Scripture as the then existing model of Church order, it is not more distinctly recognized than monarchy. And yet that no one in this land will affirm that our rejection of the latter was against the will of God, in such a sense as to destroy the state. In other words, that even supposing we may have erred, (as I am told a few *highly conservative*, strong government people among us do,) in casting off the kingly polity, we are, nevertheless, a *bona fide* state. If this be so, (as all will admit,) I asked whether a similar error in respect to Prelacy (supposing it to have been even half as explicitly recognized in Scripture as monarchy is) must necessarily be a fundamental error, which puts the mistaking persons completely beyond the pale of the Christian Church. The force of this illustration of the gross absurdity of the High Church exclusiveness consists in this, that such exclusiveness makes an error as to *form*, as fatal as an error in regard to *substance*: that it puts upon a par, the accidents and the essence; that it confounds government with the functionaries of government. No Church without a Prelate can be maintained only by a course of reasoning which will establish the corresponding doctrine, No state without a King.

But the main thought is, that this analogy destroys the doctrine of *a necessary succession of individuals.* For, as that succession in the state was broken up entirely by our revolution, and yet the country was left with a better government than when it was ruled by a hereditary monarch, so may a succession in the Church be broken up, with advantage to the Church. But this my opponent denies. He affirms that an unbroken series of ordinations to the ministry is the very basis of the Church. It is, therefore, the turning point of the whole argument. I have again and again admitted that there have been crises, and may be again, in which the regular method of transmitting the ministerial character might be interrupted, and yet a true Church be preserved and a true ministry raised up, and subsequently transmitted by the laying on of the hands of the Presbytery. The reader who wishes to see this subject fully discussed, may turn to Claude's well-known defence of the Reformation. As, therefore, any such interruption in the series of ordinations would—according to the doctrine of my opponent—utterly vitiate all subsequent acts, I have considered the questions of an unbroken series of ordinations and an unbroken succession as really identical, although (strangely enough, considering his claims to "moral fairness and logical accuracy") he denies this identity. He gives no reason, however, and I shall therefore consider them as virtually one, and proceed now with the train of remark suggested by the above parallel between the Church and the state.

My object now will be to investigate the proofs which are advanced in support of the absurd fancy of an Apostolical succession, as necessary to the existence of the Church. It will be found to be a new version of an old fable—the world resting upon the back of the elephant, the elephant upon a tortoise, the tortoise upon—nothing. The Church resting upon Prelates, the Prelates upon an unbroken descent from the Apostles, their predecessors, and this unbroken descent resting upon—nothing.

The theory is this: our modern Prelates are the lineal successors of the twelve Apostles; to them the Apostolic power has descended, (how much they can show of this power we shall see presently,) they only can appoint a ministry, which ministry alone has the promise of blessing, and can rightfully take care of the fold of Christ, as pastors; they only can confer regeneration in baptism, and they only, (as one of them said,) have the body and blood of Christ to give to his people. (See these claims as taught by Palmer, vol. II., part 6.) These are astonishing powers, as every reader can see, and no wonder that they have a strong attraction for certain classes of minds, both among priests and people. No wonder that many of the former are anxious to persuade the latter that they are invested with a sort of vicegerency from Heaven, which really places the Church and the world pretty much at their mercy. But upon this point we shall have more to say at another time. Such substantially is the claim, and such the ground, (viz., a succession to the Apostolic office,) upon which the claim is built—"There is not a Bishop, priest, or deacon among us," says Dr. Hook, "who cannot, if he pleases, trace his own spiritual descent from St. Peter or St. Paul."

Now, as my opponent seems quite unwilling to give us arguments, (perhaps because they are not as plenty as blackberries,) I must resort to other advocates of this doctrine of the necessity of unbroken descent from the Apostles, to discover the basis of this futile theory, out of which such absolutely fearful consequences are made to grow.

The theory is built upon two assumptions. 1. That modern Prelates are the descendants of the Apostles. 2. That their lineage is and must be unbroken, from the days of St. Peter and St. Paul.

1. *That modern Prelates are the successors of the Apostles.* What *Scripture*, (for to that lies the appeal,) can be shown for such an assumption? Especially is there any Scripture so absolutely demonstrative as to silence all doubt upon a point which is made by my opponent an article of faith,—an *essential* item in the creed of the Church of Christ? an element, wanting which, the Church is defunct, and cannot be restored without a miracle?

The reader will smile at the magnificence of the edifice as contrasted with the narrowness of the foundation. A volume might be written in exposure of this claim, but I must be content with a few condensed paragraphs.

Christ ordained the Apostles, as chief ministers—Prelates are the only chief ministers of Christ in succeeding times—ergo, Prelates are the direct descendants of the Apostles. This is the reasoning. To make it good, it must be shown that Prelates have inherited *the character and power with which the Apostles were expressly invested; that their relations to the Church are the same.* Let us test the matter by a question or two. (1) The Apostles were the inspired teachers of the world; but what evidence of inspiration (short of loud claims of infallibility or "indefectibility")—do the Prelates of Rome, England or America give? Again, (2) The Apostles were empowered to communicate miraculous gifts (see Mark XVI. 17, 18) gifts of healing, the power of speaking with unknown tongues, &c.; but what Prelate (with the exception of a few highly-favored individuals in the Papal body, who have appealed to "lying wonders" wrought by them) can tell of a disease cured, sight restored, a fractured limb healed, or a discourse in an unknown tongue delivered by any of those upon whom they have laid their hands? Again, (3) The Apostles wrought miracles themselves; they coulddrink any deadly thing without harm, &c., &c.; but what Prelate would be hardy enough to try the experiment upon himself, of taking a dose of poison? Prussic acid would be, I doubt not, as fatal to Dr. Doane as to Dr. Wainwright. Again, (4) the Apostles were the overseers of the whole Church, having received plenary powers to preach, baptize, bestow miraculous gifts, ordain, and direct ordination, not for a limited district or diocese, but for the known world; but what modern Prelate has ventured to claim such an extensive jurisdiction, if we except the Prelates of Rome, who alone, in this particular, claim their full inheritance of the Apostolic character? Again, (5) the Apostles were *especially* set apart as living *witnesses* of the resurrection; they were particularly characterized by the fact that they had *seen the Lord.* This can be shown, by a dozen references to Scripture, to have been one of the marked peculiarities and duties of their office. But what modern Prelate can in this, any more than in miraculous endowments, establish his claim to "the signs of an Apostle?"

These common sense contrasts establish the absurdity of resting the claims of any ministry whatever upon the assertion of its inheritance of the Apostolic authority. *The Apostles had no successors*, except as they were Christian men, and ministers of the word. They organized Churches of Christ wherever they went; they established a ministry; and whether that ministry consisted of three orders or only one, (which is a distinct question,) it was assuredly not the depository of Apostolic powers.

But this is not all:—before we consent to acknowledge our modern Prelates, or presbyters, as the lineal descendants of these legates of Heaven, we must have some explicit Scripture to prove their claim. I say again, *explicit*, for nothing but proof positive can justify such a claim. If it be not an undoubted claim, it deserves no better name than absurd arrogance.

And what Scriptures, reader, do you suppose are referred to by our Apostolical successionists? These are the best they have—"*Lo, I am with you always, even unto the end of the world.*" Answer—Does Christ then restrict this promise to the Apostles, and Prelates their successors? Is he pledged to *be with* no others? Are other Christian teachers to have no share in the promise? Again, "*As my Father hath sent me, even so send I you.*" Answer—Does this *sending* imply the necessity of a lineal succession? And has he sent none but Prelates? And are Prelates sent in the same sense as Christ sent the Apostles? Again, "I appoint unto you a kingdom, as my Father hath appointed unto me." Answer—Such a place and authority in the kingdom of Heaven, the Church, was bestowed upon the Apostles alone, as the inspired and miraculously endowed law-givers of his Church, in which respect alone could they be said to be placed "upon twelve thrones, judging the twelve tribes of Israel."

Now, I ask, does it not require all the gravity which a grave subject demands, to prevent one's lifting the lash of ridicule against such pretensions, supported by such appeals to the word of God?

Finally, upon this point, let us remark, that the paucity of *Scriptural arguments* is fully admitted by the staunchest advocates of this mysterious Apostolical succession. I will let some of these gentlemen give us a specimen or two of *their* views of the Scriptural argument for the doctrine, "no Church without Prelates," or as it ought to read, "without Apostles."

Thus Mr. Keble (on Tradition, p. 96) says, "The succession itself is—A mystery, and of course left, as all mysteries are, in some respects dimly revealed, i. e., in the world's language, vague and 'indistinct.'" He argues that tradition alone can prove the doctrine.

In Tract No. 86, the writer says of these doctrines "if the Episcopal and priestly succession have in them something divine, as channels which convey, as it were, his presence to us—we must expect to find in them something that hideth itself,—surrounded with difficulties to the carnal mind, withdrawing itself," &c.

In Tract No. 8, the writer says, "there is no part of the ecclesiastical system which is not *faintly* traced in Scripture, *and no part which is much more than faintly traced.*"

By another of these writers, "it is granted that the divine right of Episcopacy, the Apostolical succession, the power of the Church, &c., are wanting in direct or satisfactory proof, and are to be established, if at all, only by the aid of very attenuated and nicely managed inferential arguments." "Every one must allow that there is next to nothing on the surface of Scripture about them, and very little, even under the surface, of a satisfactory character," &c.

I need quote no more. Let it be remarked that these are admissions made by men who rely mainly upon *tradition*, but who would gladly have seized upon Scripture arguments, if they could have come at them.

What then, shall we say to a dogma, whose buttresses are so rotten? What is the worth of a pedigree, the proofs of which are so "attenuated?" Who can fail to admire the infinite self-complacency with which its claimants are so full that they fear not to walk abroad, even in daylight, Apostolically linked arm in arm, and crowding men as good as themselves off the foot-path into the kennel?

In my next, I shall consider the assumption upon which the dogma of unbroken succession rests—after which I will proceed to farther scriptural objections to the unchurching monopoly. GEORGE POTTS.

February 8, 1844.

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The second number for January, is now out; and the third number containing the conclusion of the "English Reformation," by Massingberd, and the commencement of "Church Clavering," is in press. J. R. DUNHAM.

Flemington, N. J., Feb. 6, 1844.

General Agent for the city of New York,

Feb. 10. J. A. SPARKS, 109 Nassau street.

ORGAN MANUFACTORY, Anthony street, New York. Mr. JARDINE has the pleasure of submitting the following testimonial:

St. Albans, Vt., November 28, 1843.

Sir,—We feel it a privilege as well as a duty we owe you, that we award our testimony of very decided approbation and praise in favor of the Organ just built and erected by yourself in our Church edifice; presented to the church by the very generous and estimable lady of our worthy Rector, Mrs. Ann D. Hoit.

And we can assure you, dear sir, that in this, we have expressed the universal opinion of all who have listened to its most delightful and thrilling tones. The beauty of design, proportions, and style of finish, its full, rich, sweet and melodious tones, we are sure cannot be excelled in one of its size and variety.

Very respectfully,

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S. P. Eastman, } Wardens and Vestry
H. B. Sowles, } of the Parish of Union
Bildad Paull, } Church, St. Albans.

To Mr. George Jardine, Organ Builder, New York.

The above Instrument is in a Black Walnut Case, of Gothic design—has two rows of Manuals, 14 stops, and Pedal Bass to CCC.

He begs to state that he has been awarded for the last six successive years the highest Premiums of the American Institute, for the best Organs.

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Two Organs same as above with the exception, the compass of the keys from CC to F, in Alt—dimensions of case 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

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October 28.

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Nov. 18, 1843.

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